# THE CANADIAN JEWISH REVIEW

*A Weekly Newspaper for the Jewish Home*

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OCT 3 1942

## Dutch Churches Protest Treatment Of Jews

Catholic and Protestant congregations in the Netherlands have sent a joint message to the Reich Commissar, Dr. Arthur Seyss-Inquart, protesting against the deportation of Jews to territories under the jurisdiction of the Reich.

"The sufferings which the execution of this measure will inflict on thousands of men, women and children and entire families and the realisation that it contravenes the profound moral and ethical feelings of the people of Holland," says the message, "compel us urgently to request that this measure shall not become effective."

The deportation of Jews from the Netherlands continues, says the report, which appeared in the National Zeitung of Basle. Trains crowded with deportees are usually dispatched after midnight to avoid demonstrations, said this report, which continues:

"Entire cities, which contained thousands of Jews, have been made 'Jew-proof' within a few days. Jews over the age of 60 are confined to the Ghetto in Amsterdam. Others are sent to concentration camps in Germany, from where they are transferred elsewhere."

The ultimatum to the Jews in Holland to register for work in Germany within 48 hours was first handed over to the Jewish Council in Amsterdam on August 7, according to information reaching Stockholm.

The Jewish Council was ordered by the Gestapo to issue a warning that Jews who did not immediately obey the summons would be arrested and taken to the notorious "death camp" of Mauthausen, in Upper Austria, where many Jews [illegible] by poison gas.

[illegible] that wearing [illegible] Star of David, or changing their domicile, even temporarily, without permission.

The Dutch Nazi press violently attacks doctors who have been giving Jews medical certificates intended to exempt them from forced labour. The Nazis accuse the doctors of being "saboteurs" of the anti-Jewish measures, and urge that they should be sent to the same place as the Jews.

Apparently in connection with the financing of the deportation of Jews from Holland, a reminder published in the Dutch press of employers obligation to report savings of Jewish employees to the Lippmann Rosenthal and Company Bank, which holds the blocked accounts of Jews. Attention is drawn to the fact that employers are allowed to pay out to Jewish employees wages, labour pensions, or unemployment relief only to a maximum of 250 guilders a month. If an employer employs several Jews belonging to the same family, he is still allowed to pay out to them a joint total of 250 guilders a month only. Any balance of

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## Jews In Norway Help Against Nazis

In democratic Norway there was never any question of distinction between the class, race, or creed of Norwegian citizens. All men were equal and free to do what was right and proper," said the Norwegian Prime Minister, Professor Nygaardsvold, in London.

"The Jews in Norway — their numbers are not large — were never treated like their unfortunate kinsfolk in Germany. They were looked upon for what they were — fellowmen, peace-loving citizens and hard workers; men and women who looked up to the Norwegian King and flag with the same love and ardour as the most loyal and patriotic citizen. This is the land of their adoption, and now that the hard times have come for Norway, the Jews strive with the same patriotic endeavor to build up the Home Front as they strove to better the land in days of peace. Already some Jews have sacrificed their lives in the common fight against the enemy. They were not executed in a political purge against the Jews, but because they were men actively resisting the Germans.

"There has never been a "Jewish problem" in Norway. Jews have been part of the community. But when the German hordes forced their way into our peace-loving country they had to find a Jewish problem. Anti-Jewish demonstrations were staged by the Germans, windows were smashed, and insulting remarks were painted on the walls and windows of Jewish occupied premises. Their livelihood was taken from them, their citizenship removed; they were oppressed and starved. But they still fight on as staunchly as other patriotic Norwegians.

[illegible] when Norway is once more a free land. The citizenship and equal rights of the Jews will be restored and, like other Norwegians, they will be helped to make good what they have suffered."

## Russian Diplomats Visit Palestine

The first unit of Palestine Jewish sailors in the British Royal Navy has earned the warm commendation of high naval authorities, according to a statement by E. C. Meerowitz, head of the Maritime Department of the Jewish Agency. The units consist, in addition to engine room officers, of Jewish sailors serving with the Fleet Air Arm and with the British and Allied mercantile marine services on the seven seas. The small Jewish coastal trading fleet has already to its credit important jobs in carrying freight through submarine and mine infested waters of the Mediterranean and Atlantic. The stevedore units of the British army on service in Middle Eastern ports include many Palestine Jewish port workers.

War Bonds are now being sold in Palestine. They are in the form of War Savings Certificates, the proceeds of which are to be lent to the British Government. Each certificate sells at fifteen shillings and is redeemable in ten years at one Pound and six pence.

On one of the main streets in Cairo, there was recently opened the newest and most modernized hostel for Palestine women serving in the Auxiliary Territorial Service (equivalent to the WAACS). Outstanding British army officers and members of the diplomatic corps attended the opening ceremonies. The hostel under the management of Miss Iris Levy and Mrs. Malka Weinberg, a leader of the Women's International Zionist Organization. Mrs. Weinberg, in a short opening address in Hebrew, paid tribute to the women of Palestine who had always done their share alongside the men in building roads, on the farms, and in standing guard over their settlements in times of danger. The hostel is equipped with fully [illegible] reading and writing rooms, comfortable lounges, a large sport auditorium, baths and every comfort down to a small room complete with iron and sewing machine for minor repairs. A large share of the cost of equipping the hostel was contributed by Jews in Egypt. Alfred Cohen, of Cairo, contributed $2,000.00. The number of Jewish women serving in the ATS now exceeds 1700.

The September issue of the New Judaea, official organ of the World Zionist Organization, carries the following dispatch from its Jerusalem correspondent:

"The visit of two Russian diplomats to Palestine has aroused much interest in the Yishuv. The two visitors are the First Secretary of the Soviet Embassy in Ankara, M. Michailov, and the Soviet Press Attache, M. Petrenko. They have come especially from Ankara to be present at the conference in Jerusalem to further the Victory League for Aid to Russia. Based on Zionist principles, the League, headed by S. Kaplansky, aims at a better understanding between Palestine Jewry and Soviet Jewry. All factions of Jewish labour in Palestine and other groups are taking part in the conference. Palestine Jewish labour has demonstrated its sympathy with the Russian people by subscribing £10,000 towards the Russian Red Cross (a check for that amount has been handed by Berl Locker to Soviet Ambassador Mr. Maisky in London, and further aid may be expected). The Russian visitors took the opportunity of inspecting a Kibbutz, and during their visit in Tel Aviv, of acquainting themselves with labour institutions in Palestine. They were obviously impressed; M. Petrenko thought the Jews have achieved wonders. The Yishuv noted with particular satisfaction that the latter expressed the hope of closer relations between Palestine Jewry and Soviet Russia, a hope cherished by Zionists throughout the two decades of estrangement."

At the beginning of June the number of consumers' cooperative societies in Palestine totalled ninety with a combined membership of 80,000 individuals, as compared with 64 societies in December, 1941, and a membership of 25,000. A proportionate increase was recorded in the financial turnover of the consumers' cooperatives.

Preliminary estimates made in the first part of July indicate that Palestine will have a record yield of grain this year. This year's crop of barley is expected to produce 120,000 tons as compared with an annual average of approximately 75,000 tons in the past seven years.

The wheat crop will probably aggregate 110,000 tons as against an annual average of 65,000 tons in the same period last year. Altogether it is estimated that the three main grain crops (barley, wheat, and millet) will yield a total crop of 300,000 tons. This will more than take care of the normal needs of the population.

Tel Aviv now has 30,000 trees and shrubs on an area of 93 dunams as against only 19 dunams a year ago. The tree planting program of the Municipality for 1941-42 calls for an expenditure of 29,000 Pounds Sterling.

A resident of Tel Aviv anonymously donated the sum of 30,000 Pounds ($120,000.00) for the es-

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## Polish Anti-Semites Warned On Fascism

A warning to "those in our midst who still sympathize with Fascism" is made by M. Jan Kwapinski, the new Polish Minister of Commerce and Trade, in an article in Robotnik, the Polish Socialist organ in London. Emphasizing that "Fascism was and is the enemy of Poland," the Minister says that German propaganda tried to tell the Poles that if they turn against the Jews Poland will be cured of economic distress and unemployment. "This," says M. Kwapinski, "was a dangerous and fearful lie."

M. Kwapinski, who recently came to London from Russia, was for years before the war one of the leading figures in the Polish Socialist Party and, like other Polish Socialists, fought anti-Semitic Endek and Nazi propaganda. As head of the Lodz Municipal Council he did much to keep down unruly Endek hooliganism. He was detained in Russia in the same cell as the late Rabbi Dr. Moses Schorr, Chief Rabbi of Warsaw.

Wladyslaw Sikorski, Premier and commander in chief of Polish forces, is relinquishing his post as war minister of the Polish government in exile because of "pressure of work," the Polish Information Office announced.

He is being succeeded in the war ministry by Lieutenant General Dr. Marjan Kukiel, general officer commanding one of the Polish Army corps now in Scotland.

Dr. Kukiel, fifty-eight years old, is a distinguished Polish historian. He commanded a Polish Army division until 1925. He retired from the army in 1927 because, like his friend Sikorski, he opposed the Pilsudski [illegible] when the war started. After the collapse of Poland, he went to France to assist Sikorski in forming the new Polish Army. Sikorski is sixty-one.

## Czech Jews Sent To Poland

New repressive measures against Jews in unoccupied France and acceleration of deportation of Jews from Czecho-Slovakia were foreshadowed in reports reaching reliable quarters in London.

"Union Francaise," a Lyons newspaper, was said to have launched a campaign to transfer all Jews in the unoccupied zone to a "special zone" which would be established outside Vichy. London sources said the zone would probably be a ghetto similar to that of Warsaw.

Jan G. Masaryk, Foreign Minister of the Czech provisional government at London, said that throughout Czecho-Slovakia in recent weeks there had been "a great exile of Jews to Poland."

"I have received a shocking report from the puppet state of Slovakia where the miserable (President) Joseph Tiso has openly proclaimed that it is a Christian duty to expel all Jews," Masaryk wrote in "The Daily Telegraph," of London.

"The Germans even combed hospitals for Jews who were bedridden and put them on railway trucks. Many died on the way to Lublin (Poland). These evictions are continuing. In the protectorate it was ordered that the evictions continue at the rate of 1,000 daily until the last Jews have left the country."

## Nazis Test Blood Of Jew For "Non-Aryanism"

The first use in France of a blood test to determine a "non-Aryan race" was reported by the German news agency according to a Berlin broadcast.

The test, described as "a biological examination," was carried out by a professor of Sorbonne University in Paris on a naturalised French citizen to prove his Jewish origin. As a result, Samuel Ehrshevski, who failed to comply with the enforced registration of Jews, is now to be tried.

The Medical Information Bureau of the New York Academy of Medicine and other authoritative sources, when asked to comment on the alleged German claim that a "biological test" had been used in Nazi-dominated France to determine whether an individual was "non-Aryan," stated that it was "extremely unlikely that such a test could ever be devised."

"In the light of present knowledge," the academy stated, "the claim sounds preposterous, particularly since the term 'Aryan' is a propagandist and political concept rather than a biological one."

Dr. Arthur F. Coca, medical director of the Lederle laboratories and founder and first director of the Blood Transfusion Betterment Association, stated that he considered it "most unlikely that a test to distinguish a single individual of a particular race could ever be devised."

There are four principal blood groups, Dr. Coca pointed out, i.e. groups "O," "A," "B," and "AB." While the relative proportions of these four groups in any given area of the world may vary, representatives of each of the four are found all over the world, among

(Continued on Page Three)

## Jewish Heroes Act With Great Daring

A feat of cool daring by a Jewish soldier was revealed in Egypt in the Egyptian Mail.

According to the report, this Jewish soldier, Private A. N. Goldman, belonging to a South African regiment, was among those who were captured at Tobruk. But Goldman had no intention of remaining a prisoner if the faintest chance of escape offered itself. He was lucky and seizing his opportunity he was able to elude his captors. Not content with that, he managed to take possession of a German tank in which he made off towards the British lines.

He had not gone far, however, when he encountered a German patrol. Allowing the patrol to approach within certain range he gave them the contents of the tank's weapons. One German survived and him he took prisoner. In due course Goldman drove triumphantly into the British lines, with German tank and prisoner.

Some time ago, reports the London Jewish Chronicle, the posthumous award of the M.C. to Captain Frost was announced in the London Gazette with a citation of the circumstances in which he won the award.

The men who fought gallantly under his command on that occasion were Palestinian Jewish troops. They formed a Commando of 40 men fighting in Eritrea. Captain Frost received orders to clear a hilltop near Keren. It was a fortified strong point held by Italian troops, who kept up a steady rain of machine-gun fire.

The Commando did the job. The last remaining Italians in the post were killed by [illegible]

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# Social Notes—Montreal

Lionel Caplan, of the R.C.A.F., of New Brunswick, spent the high holy days with his parents, Mr. and Mrs. I. Caplan, Dollard Avenue.

Mr. and Mrs. William Riven and family, Lajoie Avenue, have taken up their residence at 4667 Bonavista Avenue.

Mr. and Mrs. B. Karpman, 922 Wilder Avenue, spent the high holy days at Ste. Agathe.

Mrs. George Geller, St. Joseph Boulevard West, is in Portland, Maine, visiting her son-in-law and daughter, Mr. and Mrs. Barney Shur.

Mr. and Mrs. Irving Phillips and family spent the summer at Plage Laval and have taken up their residence at 5285 Durocher Avenue.

Mrs. B. Elkenstein and daughter, Ruth, of New York, are guests of Mr. and Mrs. B. Garson, Willowdale Avenue.

Mrs. L. Naby, of Chicago, is visiting her son-in-law and daughter, Mr. and Mrs. H. J. Isenman, de l'Epee Avenue.

Dr. and Mrs. Abe Krakower and daughter, Dorothy, and son, Harold, have returned to their home in Buzzard Bay, Mass., after visiting the former's mother, Mrs. C Krakower, Jeanne Mance Street, for a week.

Miss Rae Green, St. Urbain Street, has left to spend three weeks in Brooklyn, N.Y., where she will be the guest of her brother-in-law and sister, Mr. and Mrs. Samuel Gottlieb, and of Mrs. Abe Zeiger, of Brighton, N.Y., formerly Miss Lee Kligman, of Montreal, and Miss Betty Mellner, of Manhattan.

Mr. and Mrs. Samuel Birch, of New York, are guests of their brother-in-law and sister, Mr. and Mrs. Maurice Drimer, Rachel Street East.

Cedric Rothschild, Willowdale Avenue, spent a few days at Morin Heights.

Mr. and Mrs. Hyman Gertler and son, Leonard, Roslyn Avenue, have returned from New York where they were present at the wedding of their son, Maynard, to Miss Ann Elizabeth Straus, of Mamaroneck, N.Y.

Mrs. M. L. Prentis, of Detroit, is arriving over the week-end to spend a few days with her son-in-law and daughter, Mr. and Mrs. Lawrence Lande, Roslyn Avenue.

Paul Frankel, Strathcona Avenue, spent a few days at Morin Heights.

Mrs. M. Katz, St. Catherine Street West, has gone to New York.

Mr. and Mrs. Jerome Lewinson, Sherbrooke Street West, have closed Lakewood Lodge, at St. Donat, for the season.

Miss Marion Abbey, Sherbrooke Street West, has gone to Toronto where she is taking a course in occupational therapy at the University of Toronto.

Mrs. Alfred Miller, of Toronto, visited her parents, Dr. and Mrs. A. Bercovitch, Cote des Neiges Road.

Mrs. S. Polatchek, of Milwaukee, Wis., is visiting her son-in-law and daughter, Dr. and Mrs. B. Usher, Victoria Avenue.

Miss Frances Pearl, Tupper Street, is spending a few days in Toronto.

Miss Florence Louis has returned to New York after visiting her parents, Mr. and Mrs. F. Louis, Drummond Street.

Mr. and Mrs. Albert Michael, Victoria Avenue, spent a few days in Ste. Agathe.

Mrs. Tilly Gordon, of New York, is visiting her son-in-law and daughter, Mr. and Mrs. B. Lefcort, Belmont Avenue.

Flight Lieutenant Louis Lowenstein, Mrs. Lowenstein, and son, Paul, have returned to Belleville, Ontario, after visiting Mr. and Mrs. J. A. Jacobs, Sherbrooke Street West.

Miss Jewel Prentis, of Detroit, is spending ten days with her brother-in-law and sister, Mr. and Mrs. Lawrence Lande, Roslyn Avenue.

Mrs. Samuel Leopold, Westmount Boulevard, gave a tea in honor of Mrs Charles Liebman, of Boston, formerly of Montreal, who is her guest.

Mrs. J. Lewinson, Sherbrooke Street West, entertained at a tea, in honor of her niece, Miss Ellen Snyder, prior to the latter's departure for her home in Denver, Colorado

Sergeant Leonard Serlin, of London, England, is spending ten days with Mr. and Mrs. Louis M. Vineberg, Girouard Avenue.

Mrs. I. B Meretsky and Mrs. I. Blitzer, of Windsor, Ontario, are guests of Mr. and Mrs. M Silver, Queen Mary Road.

## JEWISH HEROES ACT WITH GREAT DARING

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They held the position all night, but in the morning a force of over 800 Italians surrounded the post and began the attack. The Commando held out for an hour, but Captain Frost had to give the order to retreat by breaking through the cordon. Privates Weinstein and Orlick, Nos. 1 and 2 of a Bren-gun team, with Captain Frost, remained behind to hold up the Italians by rearguard action. They did this successfully, but paid for the feat with their lives.

When Orlick was killed, Weinstein took over the gun with deadly effect. Finally, both he and the Captain were killed. The other 37 men got away safely. Private Weinstein was posthumously promoted to Sergeant.


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## Half-Jew, U.S. Soldier, To Fight Nazi Father

Henry Douglas Temple, christened Heintz Emil Temple, became a private in the United States Army, climaxing a ten-month campaign to get into uniform. "the proudest in my life."

Interviewed in the apartment he shares with his mother, Mrs. Erna Temple, at 560 West 164th Street, he gave his reasons for volunteering.

"I want to fight everybody left in Germany," he said, speaking earnestly with a soft, south German accent.

He has reasons. Born and reared in Germany's Saar basin, where his father, a veteran of the last war, worked in a family law office, he watched Nazism take hold on his father. With his Jewish mother, he was ostracized in public, and brow-beaten at home until finally they fled to the United States in 1937.

Since that time, they have heard that the senior Temple has been commissioned an officer in the Reichswehr.

"Right now he's with Nazis fighting us," young Temple said. "He knows how I feel. I know how he feels. If I have to fight him, that's O.K. with me. I got fed up plenty with Germany when I was there, and the thing I want to do most is go back—with the Rangers." He gestured for emphasis.

"It's been some time since we heard from my father," he continued. "He wrote me a letter telling me not to forget I was a German. That was a few months after we came over. I wrote back that I'd changed my name for an American one. Since then, we haven't gotten along."

Brown-haired, blue eyed and wiry, Henry is twenty years old. He has been trying to enlist since Dec. 7, he said, but was turned down because he was classified as an enemy alien.

"Then, three weeks ago, they sent me this," he said, grinning broadly and pulling a dog-eared piece of folded paper from his pocket. It was from the Army, announcing that the alien classification had been waived. On Aug. 29, he went to Governors Island for a physical examination and was accepted. Since then, according to him, "life has been wonderful."

"You can't know the way we feel about the United States," he said. "The happiest times I've had have been here. Why shouldn't I do something for this country?"

His dark-eyed, smiling mother echoed Henry's sentiment. "I only hope he shows in the Army that he deserves to be an American; then I'll be happy. He probably will—his father was a good soldier," she added wistfully.

Henry, who has worked as a silver-smith for a Brooklyn firm for the two and one-half years since he left high school at Huntingdon, L.I., said he planned to make a career of the Army — "if I make good."

While waiting to hear from his application, Henry managed to get himself into the war effort by working with air-raid wardens in his block, and is in charge of raid protection in the apartment building where he lives. To do this he was forced to abandon night-school courses in American history he was taking at George Washington High School, 549 Audubon Avenue.

"It was all right," he said, "but not what I want. I'm able-bodied and I know about Nazis, and they've got to be stopped. They killed my mother's youngest brother, and the first thing we knew about it was when they shipped his ashes back from Berlin. With people like that, what can you do but fight?"

"And then," he said, "remember I'm half Jewish."


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## RUSSIAN DIPLOMATS

(Continued from Page One)

tablishment of a municipal trade school here.

The revised issue of the Public Register of the Jewish community in Jerusalem reveals that the most common of all family names is Mizrachi of which there are 2,062. Since this family name was adopted mostly by members of the old Yishuv, that is, by those who settled before the first World War, it indicates that this element of the population is still strongly represented in the holy city. The name Cohen appears 1,580 times and Levi takes third place with 1,300 families.

American servicemen on furlough from Middle East combat bases are touring the Holy Land and getting to know its problems. Many Americans have been surprised to find amid spots mentioned in the Bible men and women farmers from American cities who are pooling their farm products in the common war effort.

Agricultural conditions in Palestine are improving. Wheat growing has developed into a prosperous pursuit for the first time. Farmers are getting four or five times as much as the former record price for their cereals. Although shipping difficulties have wrecked Palestine's overseas citrus fruit markets, there is an excellent market locally for other types of fruit and for eggs and poultry. Dairying and poultry raising are limited only by the feed supply.

One village recently visited by a large party of American fliers and ground crews is the 5-year-old American Jewish settlement named Ain Hashophet, or Judge's Well, in honor of the late Associate Justice Louis D. Brandeis. Young American Jewish men and women, who had been born and raised in urban surroundings before coming to Palestine, have rapidly adapted themselves to somewhat primitive conditions. Few have lost courage and returned home.

One of these new American Jewish settlements, Kfar Menachem, was begun on the eve of the outbreak of the European war in an arid wilderness upon the fringe of Southern Palestine, and several of its thirty-five members came from America during the early part of the war to join the original pioneers. While their hardships were accentuated by wartime restrictions they are doing their utmost to raise food for the war effort.

These young farmers are making pioneering history, as did the eighteenth and nineteenth century Americans who went West.

"America, and particularly American Jewry, should realize that we are their vanguards and just as much a part of the war as they are," said one settler.

## DUTCH CHURCHES PROTEST TREATMENT OF JEWS

(Continued from Page One)

wages must be transferred to the bank.

Following an order by the Swiss police banning the entry of Austrian refugees from Belgium and Holland, and providing for the expulsion of refugees who arrived in Switzerland after August 11, representatives of the Jewish Central Committee pointed out to the chief of police that the sending back of these refugees, who had fled their countries because they feared they would be taken as hostages or deported to Eastern Europe, would expose them to the worst reprisals.

The chief of the federal police, while expressing sympathy with the refugees and promising to consider the plea, said that measures had to be taken to stem the growing influx of refugees in view of the food situation of the country. The Swiss authorities were determined to maintain the right of asylum, but it was to be established whether the refugees in question could be regarded as political refugees in the legal sense of the term.

The Basler National Zeitung and other progressive papers appealed to the Government to grant hospitality to the refugees, whose maintenance, they claim, could be guaranteed through an arrangement with the Allied Governments.

According to later press reports, the Swiss Government agreed to modify its ban refugees from Nazi-occupied territories. Swiss police were given instructions that such refugees were not to be expelled from Switzerland except for "grave reasons," or unless they prove to be undesirables.


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# Social Notes—Montreal

Mrs. Leo Feldman, Vendome Avenue, is back from Smith's Falls, Ontario, where she was the guest of her brother-in-law and sister, Mr. and Mrs. A. Wiseman.

Miss Eva Rozofsky, of St. John, N.B., is visiting her sister, Miss Rose Rozofsky, Queen Mary Road.

Mr. and Mrs. Irving Wintroh, of Toronto, visited the latter's parents, Mr. and Mrs. A. Cohen, Queen Mary Road.

Mrs. M. Lithwick, of Ottawa, is visiting her brother-in-law and sister, Mr. and Mrs. H. Miller, Brodeur Avenue.

Mrs. N. Steinberg, Marcil Avenue, spent a few days in Ste. Agathe.

Mrs. B. Friedman, Queen Mary Road, has returned from Toronto where she visited her son-in-law and daughter, Mr. and Mrs. Raymond Allen.

Miss Felice Vineberg, Prudhomme Avenue, has returned from Lac Chapleau where she spent a few days.

Mr. and Mrs. E. Shuchat, of Cote St. Luc Road, have taken up their residence on Bonavista Avenue.

Mr. and Mrs. Sol. Kellner have taken up their residence on Cote St. Luc Road.

Mrs. Herman Deckelbaum and family, Lacombe Avenue, have returned from Trout Lake where they spent the summer.

Mr. and Mrs. H. Segal, Cote St. Luc Road, have taken up their residence on Dornal Avenue.

Mr. and Mrs. Maurice Pallet, of New Orleans, Louisiana, who were visiting their son-in-law and daughter, Mr. and Mrs. Nathaniel Levy, Queen Mary Road, have returned home.

M. Echenberg, of Sherbrooke, Quebec, was here for a few days and was present at the bar-mitzvah of his grandson, Robert, son of Dr. and Mrs. S. J. Usher, Wilson Avenue, as were Mr. and Mrs. David Echenberg and Mr. and Mrs. Abe Echenberg, of Sherbrooke.

Mrs. C. Ritter and son, Nathaniel S. Ritter, of New York, are visiting her brother-in-law and sister, Mr. and Mrs. H. Feldman, Vendome Avenue.

Mrs. Hyman Goldsman, de l'Epee Avenue, gave a tea for her daughter, Bella, who will be married on October 25th. The bride-elect was presented with a chest of silverware and a pair of China bedroom lamps. About forty guests were present.

Mrs. Sydney Rudolph, formerly Miss Betty Greenspoon, was entertained at a tea given by the Misses Yetta Hendler, Evelyn Shenkman, Dorothy Zinman, and Raizelle Glassman. Others present were: Misses Natalien Smilovitch, Ruth Bernstein, Ronni Glasgman, Sylvia Sandberg, Fanny Hendler, Lillian Lifchitz, Anna Kay, and Dorothy Levine. Tea was poured by Misses Ruth Bernstein and Dorothy Levine. The bride was presented with an electric coffee set.

Mr. and Mrs. Moses L. Dubitsky, Outremont Avenue, entertained Miss Luba Shulman and Sol. Miller, whose marriage takes place on October 11th, at an evening at home. Movies were shown, and an electric bedroom clock was presented to the honored guests.

Misses Yetta Levine and Irene Kramer entertained Miss Luba Shulman, a bride-elect of October 11th, at luncheon at Eaton's Restaurant. Corsages were presented to them by Sol. Miller, the groom-elect. A silver casserole was given to the bride-elect by the hostesses.

Mrs. Morris Schwartz, Jeanne Mance Street, entertained at tea and bridge at the Queen's Hotel, in honour of Miss Luba Shulman whose marriage to Sol. Miller takes place shortly. Covers were laid for thirty people, for whom Mrs. E. Renner, sister of the groom-elect poured, assisted by Mrs. Morris Schwartz. The table was centered with assorted flowers. An electric coffee-maker was presented to the bride-elect.

Miss Rhoda Gasoi, of Brooklyn, N.Y., who visited her aunts, Mrs. B. Gasoi, of Wellington Street, Verdun, and Mrs. S. Gasoi, Waverley Street, was entertained at a farewell party by her cousins, Miss Beatrice Gasoi and Moe Lesser. Those present were: Misses Mildred Cohen, Sylvia Rothstein, Florence Bassel, Adele Lesser, Marjorie Torontour, Matty Lom, Sylvia Staviss, Dorothy Gasoi; and Leonard Albert, Corporal Louis Rosen, Aircraftsman John Azimov, Myer Lesser, Ben. Mintz, Lou's Cooper, Murray Rudman, and Private Morris Ostroff.

At Laing's Inn were: Samuel Miller, Louis Lebner, David Simcoe, Mr. and Mrs. Charles Rubin, Mr. and Mrs. A. Miller, of Cornwall, Ont.; L. B. Greisman, Jack Englestein, Jack Schwartz, Miss Edith Isaacs, Mr. and Mrs. A. J. Hanamovitch, Mr. and Mrs. M. Herman, Mr. and Mrs. J. Shatner, Mr. and Mrs. J. Rosenberg, Miss Ann Pins, Mr. and Mrs. I. Lewis, Miss Anita Lewis, Ralph Levine, B. Garmaise, J. Goldberg, Jack Solomon, Dr. and Mrs. Samuel Schachter, Bernard Issenman, Morris Bieber, Misses Florence Bloom, Rae Bindman, Mr. and Mrs. J. Issenman, Arnold Issenman, Misses Esther Wolfe and Betty Lacoe, Mr. and Mrs. Alec Arbess, Paul Boretsky, I. Glick, Hyman Spiers, Mr. and Mrs. S. Dashiff, of Ottawa, and Mrs. Wolf Lang, Mr. and Mrs. J. Issenman, Mr. and Mrs. W. P. Wolfe, Joel Chodas, Ariel Loewy, Mrs. B. Latt, Miss Ruth Latt, Mrs. Bernard Latt, Jack Morton, Misses Gertrude Nudelman, Esther Dworkin, Helen Schachter; Gerald Randolph, Mr. and Mrs. I. P. Prazoff, Dr. and Mrs. M. Mayoff, Peter Cohen, Emil Roth, Miss Ruth Shuster, Morris Sabin, Isadore Godinsky, Miss Ethel Gerson, Mr. and Mrs. Harry L. Aranovitch, Misses Honey Cohen, Ruth Cohen, and Sophie Sigman.

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# • MONTREAL MEETINGS •

• Y. W. H. A. open house Rally attended by over three hundred girls, heard S. L. Mendelsohn as guest speaker, and greetings from the Y. M. brought by Sol. Kellert and Z. I. Diner; and Mrs. Samuel Bronfman. Mrs. Melvin Charney, president, presided. Art School, entering its eighth year, was opened under the direction of Alexandre Bercovitch, for work in charcoal, pastels, oils. Course open to the public.

• SHAARE ZION SISTERHOOD Simchas Torah meeting in the synagogue, on Tuesday, October 6th, at 2.15 p.m., will have the newly-elected president, Mrs. I. Shapera, presiding, and Mrs. Gershon Levi as guest speaker. Hostesses, Mrs. M. Dick and Mrs. S. L. Hart. Friends invited.

**News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.**

• PIONEER WOMEN'S ORGANIZATION: Chanita Group will meet Tuesday evening, October 6th, at the home of Mrs. J. H. Borenstein, 5033 Esplanade Avenue. Guest speaker, Mrs P. Lipshitz, who will talk on Succoth. Goldie Myerson Group will meet Monday evening, October 5th, at the home of Mrs. Myer Burman, 48 Joyce Avenue. Mrs. Leon Cheifetz, will preside.

• CANADIAN JEWISH CONGRESS, Central Division: V-Bundles depot, auspices of the Women's War Efforts Committee, operating at the Old Folks' Home on Esplanade Avenue, will reopen on Monday, afternoon and evening and Tuesday afternoons. Mesdames I. Lesser and M. Aronson are conveners. Workers needed. Comforts Fund donations for Jewish soldiers were received from: the newly-born daughter of Mrs. M. Segal, $4; Modernites Club, B. Plotnick, $4; Upsilon Lambda Phi Fraternity, Lewis J. Manolson, $4; Zionist Order Habonim, Leon D. Crestohl, $5; Kin Club, Mrs. A. Monk, $8.75; Peter Bronfman, $5; Bassarabier Hebrew Sick Benefit Association, L. Sherker, $3; raffle donated by Miss Clara Greenberg, of Ste. Agathe, proceeds of which were donated to the Comforts Fund, $5. Women's War Efforts Committee, $1 membership campaign is on, to provide the comforts for the increasing number of Jewish soldiers in the forces. Comfort boxes are sent every month to all Jewish men in the services, as well as cigarettes. Magazine depots co-operate with the Central Depot to keep the men supplied with reading matter. Anglo-Jewish periodicals are mailed to soldiers. Next-of-Kin League meets regularly with families of soldiers, discussing individual problems of illness, family welfare, delinquency among children, social activities. Special entertainments are planned for them. The committee also co-operates with the Community War Work Center and Air Raid Precaution Speakers' Committee. Volunteers for the Women's Auxiliary Fire Service were recruited, several completing a course in fire prevention. Volunteers are supplied for canteen service, hospital brigade, office help. Another task is co-operation with the Fur Vest Project, picking up and collecting old furs to be made into fur vests for the merchant marine. Jewish depots operating for V-Bundles of Montreal operate at Old Folks' Home, Shaar Hashomayim and Shaare Zion Synagogues. Home hospitality is extended to all out-of-town service men and entertainments are planned for them, synagogue services provided, etc. Rental for the Red Cross workroom is a subsidy from the Committee. A Youth Division gives first aid classes. Every Dominion-wide campaign, sugar-rationing, elections, army week, promotion of bond and stamp sales, etc., calls upon the Committee for support. Mrs. M. E. Cosnof is publicity chairman.

• TEMPLE EMANU-EL, Dr. Harry J. Stern, Rabbi; Friday, October 2nd, at 8:15 p.m., sermon: "The Aftermath Of The Holydays"; Simchas Torah, Saturday, at 10:30. Sisterhood Simchas Torah tea, Saturday, at 2:30 p.m. Fashion show, sponsored by Holt, Renfrew and Company, on Tuesday, October 13th, at 2:30. Tea. Call Mrs. G. Alexander, El. 3496, about the home nursing course of the St. John Ambulance Corps commencing Monday evening, October 5th, at the Drummond Building. At the Succoth eve service, Dr. Abraham Yahuda, distinguished orientalist, biblical scholar, and for a number of years professor at the University of Madrid, Spain, addressed the congregation, pointing out that the future of Jewish life rests with the achievements of Jews in the New World in the cause of Jewish culture and learning.

• ZIONIST ORGANIZATION: The Hamilton campaign heard Mrs. Archibald J. Silverman, who recently conducted a Keren Hayesod drive in England, as guest speaker, Max H. Epstein presided. Rabbi Jesse Schwartz, of Montreal, made the appeal.

• CONGREGATION SHAAR HASHOMAYIM, Dr. H. Abramowitz, Rabbi: Women's Auxiliary $5, give-or-get luncheon, on Wednesday, October 14th, at 1 p.m. and afternoon of bridge and mah jong, will feature a drawing for a $10 war savings certificate, part proceeds to benefit the Auxiliary War Chest. From these funds, contributions are constantly being made to Red Cross, comfort boxes, etc. Call the convenor, Mrs. M. Greenblatt, Ha. 8531. A memorial meeting to honour Menachem M. Ussishkin, chairmanship of Rabbi Abramowitz, heard talks by Harry Batshaw, K.C., and Rev. J. H. Goldbloom. Ladies Sewing Society will be resumed on Tuesday, October 6th, at 2 p.m., to prepare for V-bundles. Monroe Abbey, Horace R. Cohen, Max Finestone, J. M. Flanders, M. J. Heillig, M. Kirk directed ushering during the high holy days. Ushers, under the supervision of S. E. Moskovitch, were: Bryant Auerbach, Bernard Berlin, S. Ein, Marvin Feldman, Mortimer Flanders, Sydney Klein, Ian Lemco, Jack Rosen, Morton Shulman, Martin Taub, Edgar Wener. Mrs. M. A. Brown, chairman of the Parent-Teachers' Association scholarship fund, received $25 from a friend who prefers to remain anonymous. Robert Howard Usher, son of Dr. and Mrs. Saul J. Usher, was called to the reading of the Law in celebration of his bar-mitzvah. Peter Frederick Bronfman, son of Mr. and Mrs. Allan Bronfman, will be called to the reading of the Law on Sunday, October 4th, in celebration of his bar-mitzvah.

• RED CROSS Jewish Branch acknowledges receipt of 3.50 from Mrs. H. Stern, collected from a group.

• CONVOY CLUB of the Labor Youth Federation had a large number of the armed forces as their guests on Saturday, September 26th, at a scavenger book hunt in which a number of books were added to the collection now in progress. Misses Ida Rothin and Ann Bernstein are in charge.

• HADASSAH: In honor of her twenty-fifth wedding anniversary, Mrs. S. Schwartz, 5612 Jeanne Mance Street, was hostess to Emor Israel Chapter. Mrs. J. Schwartz was appointed convenor of raffles for the Victory Event. Chapters meeting Monday, October 5th, at 2.30 p.m.: Adath Israel at Adath Israel Synagogue. Mrs. A. P. Abramovitch as hostess. Central at the home of Mrs. H. M. Levinoff, 876 Rockland Avenue; Deborah at the home of Mrs. I. Namerow, 324 St. Catherine Road; Esther Rachel Naverich at the home of Mrs. A. Freedman, 5442 Hutchison Street; Kadimah at the home of Mrs. S. B. Oliver, 595 Bloomfield Avenue; Nair Tamid, at the home of Mrs. L. Briskin, 4537 Meridian Avenue; North End, at the home of Mrs. S. Josephson, 825 Stuart Avenue; Queen Esther, at the home of Mrs. F. Green, 953 Rockland Avenue; Young Ladies Zionist, bridge and mah jong, at the home of Mrs. M. Siblin, 4194 Marcil Avenue. Chapter meeting October 5th, at 8.30 p.m.: Rachel Anna Leavy, at the home of Mrs. N. Stern, 5202 Drolet Street. Chapters meeting Tuesday, at 8.30 p.m.: Eta Cohen at the home of Mrs. A. Costin, 5653 Hutchison Street; Judith at the home of Mrs. N. Friedman, 4567 Hutchison Street. Miriam Brahin Ortenberg Chapter luncheon at Judaean House, on Wednesday, October 7th, at 12.30, has as hostesses: Mesdames J. Albert, M. Feldman, M. Held, H. Natharson, J. Schneiderman, B. M. Weiner.

• JEWISH GENERAL HOSPITAL: A board meeting of the Women's Auxiliary will be held on Wednesday, October 7th, at 2.30 p.m., at the hospital, 3755 Cote St. Catherine Road. Mrs. Alton Goldbloom is president.

• MOUNT SINAI SANATORIUM LADIES' AUXILIARY board will meet on Tuesday, October 6th, at 2.30 p.m., at the Mount Royal Hotel. Dr. David L. Thompson, Dean of the bio-chemistry department of McGill University will talk on "Nutrition."

• B'NAI B'RITH MOUNT ROYAL WOMEN'S AUXILIARY No. 257 heard, at the Mount Royal Hotel, that summer vacation war effort and Red Cross work had raised money for the Ambulance Fund. It was decided to concentrate all efforts on raising funds for a Red Cross ambulance in addition to Bnai Brith and communal projects. Red Cross, home nursing, first aid, A.R.P. groups are functioning. Voice culture, dramatics, current events, book review, and music appreciation groups are in progress. Dr. J. D. Fieldman spoke on "The Jew And What The Future Holds For Him." Miss Fay Brownstein discussed "March Of Time."

## NAZIS TEST BLOOD OF JEW FOR "NON-ARYANISM"

(Continued from Page One)

all races of men, regardless of type or color, so that it is impossible to determine by a blood ex-

amination from what "race" or nation an individual comes. These blood groupings, he added, are found even among the higher apes.

Among the peoples of Europe, and in Asia as far as India, Dr. Coca stated, the proportions of the four blood groups run as follows: "O," 45 per cent; "A," 40-42 per cent; "B," 10 per cent, and "AB," 3-5 per cent. In China, the proportions are, "O," 30 per cent; "A," 30 per cent; "B," 30 per cent, and "AB," 10 per cent. Thus statistically, the blood group "A" is four times more frequent in Europe and in parts of Asia than it is in China, yet the Hawaiians have a higher percentage of group "A" than any other people, Dr. Coca pointed out. There is also "plenty of 'A'" he added among some of the black pigmy tribes in the Philippines.

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All Jews in Croatia were declared stateless.

# A New Horizon

## at Point The Way To A Better Trend in Jewish Activities

By Michael Gelber, Of Toronto Now With The R.C.A.F.

...mbers of young Amer-...s are unhappy. Some of ...el insecure. Many of them ...rustrated. Others have be...me hypersensitive. This wide-...read discontent stems from many causes, of which the writer would like to stress three.

First, the American Jewish youth finds himself in the midst of a conflict between the spirit and the practice of America. On the one hand, he is taught to hail and cherish the principles of American society; on the other, he sees that the very premise upon which early America was predicated—freedom from discrimination—is denied him. In theory America is free; in practice America is difficult. And the realization of this fact worries the young Jew. He is troubled when he is barred from a fraternity, when he is admitted to a university only by sufferance, when he is "quotafied" here or "tolerated" there. He knows that such treatment is quite out of line with the spirit of America and therefore finds constantly jostled by the exchange of blows between Americanism and anti-Semitism. These blows have left him psychologically bruised and spiritually lacerated.

Anti-Semitism is the most obvious disquieting influence in the life of the American Jewish community. But there seems to be, secondly, a deeper strain of unrest disturbing young American Jews, the unrest of those who are uprooted from their cultural tradition. Many of them are ignorant of Judaism and oblivious of what it means to be a Jew; they rarely participate in Jewish life and consequently believe themselves to have been involuntarily catapulted into Jewry. This combination has led them to conclude that Jewishness is as a rule "bad" by an elliot, signifying nothing—this only because certain strong social forces have insisted on identifying them with Judaism that they grudgingly admit their Jewishness, and by this admission they feel publicly branded and set apart. Professor Salo Baron has called such people "inverted Marranos" because they are Jews on the surface and non-Jews within. Their unhappy situation is a product of an unenlightened Jewish consciousness which has led them to feel that Judaism is in conflict with Americanism. Only education can show them that Judaism is a pertinent element of American life.

A third reason for discontent in young American Jews may be attributed to a lack of purpose and direction in their personal lives. Having given little thought to life's problems, they feel generally insecure about their place in the world. Questions such as the nature of man, the relation of man to God, and the reasons for human suffering trouble young Jews of today—just as they troubled the young Jew of yesterday and as, indeed, they disturb all sensitive human beings. But the young Jews of today, like many young non-Jews, have not given such problems enough consideration to arrive at satisfactory conclusions. Unlike non-Jews, however, their need for security is particularly compelling because they must also withstand the problems created by anti-Semitism and an unenlightened Jewish conscience.

The situation is an extremely serious one even from a much broader point of view. Through the centuries Judaism has made generous contributions to world civilization. The Torah, the prophets, the rabbis, the medieval scholars, and Haskalah, all stand as monuments to this Jewish influence. From the tribal civilization of Canaan to Babylon and Rome, from Spain to Russia, from the Talmud and Maimonides to the Hebrew University, Judaism has retained a creative continuity which has had a humanizing effect on the thinking of the world. But there is a danger that that Jewish creativity may be discontinued in America. For with a decline of Jewish learning, Judaism, as a force for good, will deteriorate. To some this is no cause for alarm, but to others who appreciate the value of tradition and who know the nature of traditional Jewish creativity, the decline of Judaism in America appears as a tragedy of the greatest importance.

To each of these problems—anti-Semitism, unenlightened Jewish consciousness, the search for direction in life, and tendencies to the decline of Judaism—the ancestor of the modern Jew had a solution. His solution was Torah. He studied the Torah. He abided by the Torah. He loved the Torah. He was fortified against all comers, for his unique defense was the fence around the Torah.

But the modern generation of young Jews is not so happily situated. They find that even if they are willing to accept the intellectual position of their ancestors, a large-scale Torah-true program is scarcely possible in the world of today. Thus, though the old problems are more acute now than ever, the old solution is no longer applicable. Consequently, it behooves young Jews to seek a new solution, a solution that is both as dynamic as the tradition of the fence around the Torah and acceptable to large numbers of Jews living in the contemporary world.

By indicating a few of the needs that a new program of Jewish activities must try to meet, something has been shown of the purpose of such a project. Before making definite proposals, however, it would be well to set down a few more observations about the past and present thinking of the American Jewish community.

Many Jews are of the opinion that differences make for friction. They feel that America can be a happy home for all of its people only when the differences between its groups are diminished as completely as possible. In fact, they consider groups that make for such cultural diversity a menace. They believe in the Melting Pot Theory, in cultural monism, which they falsely assume to be the only way to achieve harmony. They ignore the permanency of the "pluribus" in *e pluribus unum* and the fact that unity through diversity in American life is not part of a make-shift slogan whose use will last only until groups yield their individuality. Implicit in their arguments is the feeling that Judaism and Americanism are different and that their continued coexistence leads to undesirable friction. Thus in the name of peace and goodwill, they think that Judaism, Jewish activities, and all aspects of Jewish life should be silenced. A new program, then, must take into account the attitudes of Jews who believe in the desirability of group suicide.

There are also many American Jews who mistakenly identify Judaism with fundamentalism. The writer has often been asked how he can accept the vindictive God of Sinai, or how he can believe in such stories as the Creation, the Red Sea crossing, or all the miraculous legend of the Bible. And when the explanation was made that acceptance of the vindictive God of Sinai was significant in terms of the historical development of Judaism, which later evolved other concepts of God, the Jewish questioners showed interest but remained unconvinced. For they had always heard that Judaism never progressed beyond the law of an eye for an eye and a tooth for a tooth. As for biblical miracles, to call them the idiom of their time or a method of ancient oriental expression whose influence on human history has been gigantic is to many Jews interesting but un-Jewish. They insist that Judaism is fundamentalism, and since they are the products of scientific education they can accept neither Judaism nor fundamentalism. A program of Jewish activities must cope with this extended misapprehension.

Another large group of Jews, brought up in orthodox homes, revolted against the laws and customs of religious family tradition. In the process of this revolution against *kashruth*, Sabbath observance and the like, many reacted so strongly that they developed an antipathy to all expressions of Jewish living. In the homes of their parents they were led to believe that Judaism was equivalent to a conglomeration of prohibitions, obligations, laws and taboos. In addition, it smacked of an East European flavor. This combination of rigid orthodoxy and foreign custom, many young American-born Jews found both distasteful and incompatible with American society. Thus, they kept their own children at distance from Jewish life.

As a result, there is now a generation of parents in the American Jewish community which has had little or no contact with things Jewish. This generation has neither been schooled in Judaism nor has it participated in Jewish activity. It is consequently ill-equipped to transfer to its children Jewish knowledge, loyalty, or affection. Many parents in this group have come to realize that their children need Jewish education in order to be fortified against social insecurities. However, they feel inadequate to the situation. Their insufficiencies must be counteracted by a type of program that will take into account their limitations.

The situation is further complicated by the fact that the age is to a large extent a money-minded one. The expanding economy of America led to the nurturing of a Horatio Alger set of values, with the acquisition of money and success as the criteria of a happy life. Like most other groups, Jews abandoned less tangible values in the struggle to acquire material things. This movement has led many people away from Jewish life, and at the same time it has tended to overemphasize material considerations in community organization. Neither of these factors can be ignored here, for the disinterest of people preoccupied with material affairs may constitute the greatest hazard in the path of a new Jewish program. Nor will the tendency to clothe with office those men whose only credentials are wealth present a less difficult problem to solve.

Another difficulty to be faced is the current stress on pragmatism in education, which has tended to invest young people with a cynical rather than an objective attitude toward religious groups and movements. Many Jewish children bring this attitude to Judaism.

Unfortunately, the present system of Jewish education is woefully inadequate for the needs of the American Jewish community. The personnel of the Jewish educational field, for instance, is hardly equipped with the imagination or the talent to fire American Jewish youth with enthusiasm. There are, indeed, able men in the profession. But the preponderance of untalented educators and teachers is fast rendering Jewish education a boring activity. In addition, children and adults alike claim to be too fully occupied with other things to devote much time to Jewish study, while the present curricula of most Sunday Schools and many Hebrew schools are hardly likely to attract their interest. These and other weaknesses in the structure of American Jewish education should be observed with an eye to amelioration in a new program.

The final factor that should be listed as significant is the failure of the synagogues to win popularity. At one time it was thought that the introduction of English into the service, certain changes in the liturgy, and the use of an organ would render the synagogue more appealing. But even with these and other innovations it has been unable to attract large numbers of people. This failure to find an idiom that is meaningful to American Jews has served to create the lamentable situation where many Jews who would like to pray find little to encourage them in the formal services. They cannot accept the Orthodox form of service, and they find the new forms cold and tedious. Thus the erstwhile dynamo of Judaism, the synagogue, is fast becoming a museum piece to young Jews.

No single factor can provide a satisfactory solution to the problems of insecurity of Jews and the regeneration of the creative continuity of Judaism in America. So elaborate are the complexities of the problems that no single factor could even ameliorate the situation to any appreciable degree. Though efforts to meet various phases of the situation are being made, they are usually sporadic and localized. There is neither an over-all effort nor an organized exchange of ideas and experiences. What is needed, therefore, is a great sociological change. This may possibly be achieved by a many-sided program.

What sort of a program? It must be a program that will invest young Jews with such a sense of dignity in their Jewishness that they will be fortified against anti-Semitism, that they can feel secure. It must impart to young Jews such a knowledge of the worthwhileness and the nobility of Judaism that they can take pride in their affiliation with it. It should present the long and carefully thought-out Jewish philosophy of life to young Jews as possible answers to their problems, to help them see purpose and direction in their living; it should stimulate and perpetuate Jewish creativity so that Judaism may continue to be a force for good.

Yet this program must try to overcome the false concept that harmonious democracy calls for cultural monism; it must discourage the identification of Judaism with fundamentalism; it must display Judaism in such a way as to discourage the false notion that it is synonymous with customs, prohibitions, and Eastern European habits; it must find substitutes for parental guidance where parents are ill-equipped, and it must also serve to equip such parents; it must by its power and attractiveness overcome the influences of money-mindedness; it must by a stress on reason combat the growth of cynical attitudes to all religious civilizations; it must supply texts, people, curricula, and all the needs of the present inadequate system of Jewish education. Above all, it must try to revive the synagogue as a popular center of Jewish activity.

Rather than attempt to present a plan for such a full program here, eight suggestion are offered, suggestions that may show what general trend the write believes a program of Jewish activities should follow.

### The Story

The first suggestion is that a new technique for a minimum program of Jewish education for children be developed. It is foolhardy to expect that all Jewish children will expend the time and effort required for a fairly thorough grounding in Judaism. But it is not too much to hope that nearly all of them will devote at least one hour a week to Jewish training. In fact, most parents are willing to make just about that allowance of their children's time. Yet, what have Jewish educators done with this hour? They have offered emasculated Sunday School programs which have not only failed to impart knowledge to children but have also succeeded in convincing pupils that Judaism is a bore. The present minimum program with its poor teachers, undisciplined organization and general disorder is neither a can nor a crutch. It is a stumbling block and a menace.

Educators should realize that limited time for Jewish studies is a situation affecting most young Jews and is a permanent feature of the American community. Moreover, they should recognize that little has been done to cope with this limitation effectively. For the past two and a half years a small experiment on a minimum program of Jewish education has been under way in New York City. Although it was carried on in an unscientific fashion by an amateur educator, it enjoyed a measure of success. The children were interested in the program, and they learned to like Judaism. Some of its results, therefore, might serve to indicate the direction a minimum program should take.

The director of this experiment realized that elaborate methods could hardly be used under the prevailing conditions. Yet he wanted to impart knowledge and create a pleasant emotional experience for the children. How was this to be done? Hebrew? Arts and crafts? Dramatics? History? Bible? It was decided that none of these particular subjects could be studied well, and that by dabbling in them, the limited time and energy would be dissipated in the manner of the Sunday Schools.

Since storytelling has been so important to the development of both Jewish and non-Jewish thought, it was decided that that method might serve as the core of the curriculum. For stories can interest and inform in a minimum of time. And so a large number of interesting tales were gradually culled from history, the Bible, the Midrash, the Talmud, Hassidic literature and many other sources. These stories were told so as to instruct. They were presented as lessons that provoked discussions, which in turn led to a quest for further knowledge. And they were organized in a line of logical development so that the children could follow in dramatic terms the evolution of Judaism and the history of the Jewish people. At the same time the parents were kept informed by letters of what was being taught.

How does a child acquire a knowledge of Jewish ideas from stories? Take, for instance, the story of the death of Moses. After hearing it, the children revealed a marked interest in the question of death, an interest which served as an excellent approach to a discussion of Jewish concepts of death. Now, death is a problem which, while troubling to youngsters, is seldom discussed with them by Jewish teachers. After this discussion, which involved the *haddivil*, the story of Rabbi Meir's two children, the reading of I. L. Peres' *Bontshe Schweig*, and other revealing tales, the pupils carried away new knowledge, a great respect for Judaism and a deep emotional experience. Few other techniques could have allowed so much in that limited time. Other stories led to discussions of the following subjects: the differences between Christianity and Judaism, the implications of monotheism, the rise and influence of the prophets, and present Jewish problems.

The result has been that the children, in their weekly hour, learned some Jewish stories, some Bible, some Midrash, and some history—all in an ordered fashion. They also had a good deal of fun while doing it. Of course, the children are not "learned" in Judaism. But they know much more about their religion, and they feel more deeply about it than their Sunday School-attending fellows. Certain interesting anecdotes have revealed that some of them have stood with dignity in the non-Jewish world when Jews and Judaism have been criticized. Their self-respect may be attributed to this training.

A highly organized minimum program of Jewish education based on informative narratives together with letters to parents describing the story material could invest many children with knowledge, affection and a good measure of security. The danger that even a good minimum program must guard against is the loss of time and energy through diversity of activities. Diversity is a luxury of leisure. And the minimum program operates on a frugal schedule.

### The Jewish Prep School

The second suggestion is that an adequate full-sized program of Jewish education for children be organized. For just as a minimum program must be prepared in order to meet the needs of the young American Jew in a limited schedule, so must a fitting plan be effected to meet other needs of the community. The great Rabbi Hillel was once asked to recite the essence of Judaism while standing on one foot. The sage balanced himself accordingly and said: "Do not to thy neighbor what is hateful to thee." Then he added significantly: "The rest is commentary—seek and find." It would be to just such seeking and finding that a full

(Continued on Page Seven)

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# MARRIAGES

**Gertler-Straus**

Miss Ann Elizabeth Straus, daughter of Mr. and Mrs. Hugh Grant Straus, was married on September 20th, at her home, Four Wind Acres, to Maynard Gertler, son of Mr. and Mrs. Hyman Gertler, Roslyn Avenue, Montreal. The ceremony was performed by the Honorable Irving Lehman, Chief Judge of the Court of Appeals of New York State. Only members of the immediate families were present. The bride was given in marriage by her father, and her sister, Miss Virginia Straus, was bridesmaid. Leonard Gertler, the groom's brother, was best man. Miss Straus is a graduate of the Lincoln School, attended Vassar College, and will complete her studies at Barnard College. She is a granddaughter of the late Nathan Straus. Mr. Gertler is a graduate of Queens College, Kingston, and, upon completion of post-graduate work at Columbia University, will enter the United States Army. After a short trip Mr. and Mrs. Gertler will make their home in New York City.

**Herman-Crystal**

The marriage of Miss Bessie Crystal, daughter of Mr. and Mrs. Joseph Crystal, Bloomfield Avenue, to Private Jack Herman, of New York, was solemnized on Sunday, September 6th, at the home of Rabbi H. Robblatt, who officiated. Given in marriage by her parents, the bride wore a white lace gown fashioned on princess lines, with a long train and a three-quarter-length veil, and carried a cascade bouquet of gladioli. Miss Eva Crystal, sister of the bride, was maid-of-honor, wearing a white net dinner gown with flowered top and a three-quarter-length veil held in place with American Beauty roses, and carried a nosegay of American Beauty roses and baby's breath. Mr. and Mrs. S. J. Silverman gave the groom away and Hyman Crystal acted as best man. Mrs. Crystal, mother of the bride, wore a beige lace gown, with hat of orchid colored mohair and net veil and a corsage of orchid colored gladioli. There was a reception for about seventy-five guests, among them Mrs. S. Eisenman, of Brooklyn, Mass. The couple left on their honeymoon to New York, the bride travelling in a black sport suit, with matching colored accessories, and a gladioli corsage.

# APPROACHING MARRIAGES

Mr. and Mrs. Jack Bercovitch, Edward Charles Street, announce the forthcoming marriage of their only daughter, Shirley, to Martin, son of Mr. and Mrs. S. Chic, of Toronto.

Mr. and Mrs. B. Garel, Wellington Street, Verdun, announce the approaching marriage of their daughter, Beatrice, to Moe, son of Mr. and Mrs. B. Lesser, De Bullion Street, the marriage to take place at the home of Rabbi S. Herschorn on November 22nd.

# ENGAGEMENTS

Mr. and Mrs. Jack Riven, Vendome Avenue, announce the engagement of their daughter, Sylvia Bernice, to Signalman Norman Samuel Segalowitz, R. C. C. S., youngest son of Mrs. A. Segalowitz, and the late H. Segalowitz, Friel Street, Ottawa.

Mr. and Mrs. J. Perkman, St. Urbain Street, announce the engagement of their eldest daughter, Tillie, to Corporal Irving Worsoff, A. S., youngest son of Mr. and Mrs. S. Worsoff, Esplanade Avenue.

Mr. and Mrs. Boris Rapoport, Davaar Avenue, announce the engagement of their daughter, Clare, to Philip, eldest son of Mr. and Mrs B. Polonsky, Dollard Avenue.

Mr. and Mrs. M. Jacobs, Jeanne Mance Street, announce the engagement of their daughter, Betty, to Moe, son of J. Davidoff, Hutchison Street, and the late Mrs. Davidoff.

Mr. and Mrs. L. Tessler, Marie Anne Street West, announce the engagement of their daughter, Mary, to Samuel Morris, nephew of Mr. and Mrs. H. Segal, Davaar Avenue.

The engagement of Mary, daughter of John Leffell and the late Mrs. Leffell, to Irving, son of Mr. and Mrs. Samuel Frost, is announced, the wedding to take place shortly.

Mr. and Mrs. I. Ward, Esplanade Avenue, announce the engagement of their daughter, Bernice, to Pte. Max Cohen, eldest son of Mr. and Mrs. S. Cohen, Oxford Avenue.

# BIRTHS

Born, to Mr. and Mrs. J. Landa, Esplanade Avenue, on September 19th, at the Jewish General Hospital, a son, Omer Zelik, brother of Anita.

Born, to Mr. and Mrs. Nate Trester (nee Gertrude Freedman, of Toronto), at the Jewish General Hospital, on September 21st, a son.

Born, to Mr. and Mrs. Mac Leonard Samhad (nee Mildred Kahansky), Park Avenue, on September 26th, at the Jewish General Hospital, a son. Grandparents are Mr. and Mrs. I. Kahansky, and Mr. and Mrs. L. Samhad.

Born, to Mr and Mrs. Maurice Lassner (nee Doris Bercovitch), Darlington Avenue, at the Jewish General Hospital, on Sunday, September 20th, a daughter. Rona Beverley.

Born, at the Jewish General Hospital, on Wednesday, September 23rd, to Mr. and Mrs. Myer Schwartz (nee Dorothy Aronovitch), a son.

Born, at the Royal Victoria Hospital, on Monday, September 21st, to Mr. and Mrs. Harry Beaver (nee Elma Cohen), a son.

Born, at the Jewish General Hospital, on September 24th, to Mr. and Mrs. Irwin Levinson (nee Sally Frohlich), a daughter.

Born, at the Woman's General Hospital, on September 27th, to Mr. and Mrs. Leon Kolber (nee Muriel Bald), a daughter.

# DEATHS

Jacob Shapiro, formerly of Montreal, died on September 18th, in Chicago. He is survived by his widow, Lillian Shapiro; four sons, Clarence, Morris, Julian, Leonard; one daughter, Clarice; a sister, Mrs. M. Raff, and a brother, D. H. Shapiro, both of Montreal.

Toba Franklin, wife of the late Bernard Selinger, died at Ottawa, September 23rd, leaving four daughters, Mrs. Charles Tanner, of Ottawa; Mrs. Mark Garfinkle, Mrs. Irving Flink, and Mrs. Louis Capelovitch, of Montreal; three grandchildren, Roslyn and Lionel Tanner, of Ottawa; and Peter Capelovitch, of Montreal. Funeral was from Paperman's Chapel. Shiva at 4615 Melrose Avenue.

# CLASS IN COOKERY

**GEFILTE FISH**

one and one-half pounds fresh salmon
one and one-half pounds whitefish
one pound pike
two eggs
one medium sized onion, chopped
salt and pepper to taste
two teaspoons breadcrumbs
one level tablespoon butter

Put fish through mincer, then chop together with onion, salt and pepper, breadcrumbs and butter, and eggs. Slice into the bottom of a pot, one onion, one carrot, salt and pepper, paprika, one teaspoon butter and one-half cup hot or cold water. Add the fish which has been formed into patties and cover with one onion, sliced, one teaspoon butter and paprika. Cook for one hour. When fish is almost ready, add one-half cup milk and a pinch of baking soda.

Mrs. Israel Corb,
373 Palmerston Boulevard, Toronto.

**ORANGE CAKE**

¾ cup of butter
3 eggs
1 cup of sour milk
1½ teaspoons of baking soda
rind of one orange
3 cups of flour
1 teaspoon of salt
1½ cups of raisins
1 cup of chopped nutmeats
1 teaspoon of vanilla
¾ cup of sugar

Cream butter, add sugar gradually; egg yolks and grated rind. Mix in alternately the milk and flour mixture. Add raisins and nutmeats, then mix in the vanilla, and last, stiffly beaten egg-whites. Bake for three-quarters of an hour at 350 degrees, in a loaf tin. Pour over the cake when done a sauce made of the juice of two oranges and the rind of one, mixed with a half-cup of sugar, and bake for ten or fifteen minutes longer.

Mrs. J. A. Jacobs,
2090 Sherbrooke Street West, Montreal.

Debby, two years old, daughter of Dr. and Mrs. P. Eibel; and granddaughter of Mr. and Mrs. M. Eibel, 785 Champagneur Avenue, Montreal; and of Mr. and Mrs. A. Aronoff, of Brooklyn, N.Y.
—Society Studio

The official Gazette of Palestine for July 9 contains registration of a patent issued in the name of "Dr. Chaim Weizmann, 77 Great Russell St., London." The address is that of the World Zionist Executive.

# Jewish Boys And Girls Train On British Farms

Hechalutz in England exists for the purpose of selecting and training those young men and women who are prepared to undertake whatever tasks may be necessary for building in Palestine.

With unflagging zeal Hechalutz is striving to educate Jewish youth to a sense of responsibility for the fate of the Jewish people as a whole, and to train them for a life of practical work in Palestine, with the natural accompaniment of a revival of the Hebrew language and culture. While they are going on with their work of preparation for Palestine, they are contributing in no small degree to the agricultural war effort of Great Britain.

The Hechalutz Movement in Great Britain is developing from Anglo-Jewish youth and Jewish refugees from the Continent.

The English Hechalutz was established in 1935. It was then only a very small movement because of the feeling that pioneering directly concerned Eastern Jewry, and that Western Jewry's main task was to supply financial help for Eastern Jews to emigrate to Palestine. But a few idealistic young people in England made up their minds to relinquish the comforts of their urban lives and to take up agricultural training in order to prepare themselves for eventual settlement in Palestine.

A training farm was established, and a few years later the first group of 25 pioneers together with others from the Baltic countries, went to Palestine to form a collective, the "Anglo-Baltic Kibbutz."

For the first few months of the war, it seemed as though it would be possible to continue work as before. But as the conflict developed, the educational efforts of Hechalutz had to be adapted to the circumstances: all its forces were thrown into educational work among Jewish Youth.

There are now about 80 British-born 'Pioneers'—all the others are, of course, in H.M. Forces—who are doing agricultural work, and plans are being made to increase this number. The David Eder Farm, which, until the outbreak of war, was a training centre, has been converted into a self-supporting unit. The first group of hired workers was formed and is now working for the Wiltshire War Agricultural Executive Committee.

After the ghastly November pogrom of 1938 in Germany, about 1,000 members of Hechalutz were brought from Central Europe to England.

A special branch office was established in this country, to organize and direct the training of these Continental pioneers. It became the responsibility, and the privilege, of Hechalutz to provide for the continuance of the training of these refugees, newly escaped from the horrors of pogroms and concentration camps. All these young refugees hoped to move on soon to Palestine, but the war lay across their path, and the Hechalutz Movement was faced with the necessity of prolonging their training in England.

Hundreds of young people had to be transferred from the subsidized training farms, where they had originally been placed, to positions in which they could become self-supporting. The Movement was called upon to devote tremendous energy and resources to the new situation. And then, soon after its inception, the work was interrupted by the internment of a large number of the members of Hechalutz from the Continent; and it was not until nearly all the internees had been released for agricultural work that Hechalutz could extend its activities among refugees.

At the moment there are seven large and some smaller collective groups in this country, built up by Chalutzim from the Continent. They are situated in Worcestershire, Shropshire, Buckinghamshire, Surrey, Hertfordshire and London. The groups are mainly established with the help of the local War Agricultural Committees.

The membership of Hechalutz, including English and Continental Chalutzim, is as follows:—

| | |
|---|---|
| Agricultural employment in groups | 400 |
| Individual agricultural employment | 300 |
| Industrial employment | 90 |
| British Army | 80 |
| British Pioneer Corps and Allied Armies | 60 |
| Nurses | 20 |
| Instructors in Youth Hostels, etc. | 20 |
| Internees Overseas | 120 |
| | 990 |

On the organizational and administrative side the Head Office supervises the composition of the groups and their placing; directs and controls their economy; regularly issues circulars of an informative character, and maintains contact with the members who are in H.M. Forces or still in internment. Each agricultural group is frequently visited by representatives of the Head Office.

A special department deals with the educational work of Hechalutz and its cultural activities. It advises the groups on their day-by-day cultural activities, issues a stencilled monthly bulletin Itonuth Avodah, and, together with the Jewish Youth Institute, publishes the "Jewish Pioneer Series," the first two booklets of which were anthologies of Jewish literature, "The Call of Freedom" and "If I Forget Thee." Courses in Hebrew and English are among the primary concerns of the Education Department, and Jewish and general subjects are dealt with.

Thanks to the advice and help of Sir John Russell and the Master and Governors of Birkbeck College, a first agricultural course was held in March-April, covering the following subjects: composition of the soil; fertilisers; agricultural botany and plant pathology; elementary chemistry; crop nutrition; and economic geography of the Middle East. In addition to the agricultural subjects there was a course on the development of the British Commonwealth of Nations.

So much for the duties of Hechalutz towards those groups already in existence. But the movement has even more far-reaching responsibilities. It must bring its message to as many young Jews as possible, revealing to them their place in the reconstruction of Jewish life. An ever-growing influx of Jewish boys and girls into agriculture, and their preparation for a productive life in Palestine, are factors vital for the future and form an essential contribution to the war effort now.

David J. Schweitzer, member of the Board of Directors for the Dominican Republic Settlement Association, was appointed honorary Consul of the Dominican Republic in the U.S.

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# N.Y. Street Gang Molests Jews

Jewish residents of the area at the southern end of St. Mary's Park in the Bronx have been terrorized for several weeks by a gang of hoodlums which includes at least two young women among its members, residents of the neighborhood revealed in Bronx Magistrate's Court at a hearing for Peter Fesselmeyer, nineteen years old, of 257 East 135th Street, the Bronx, on charges of assault.

Mannie Reimer, forty-one, of 936 East 141st Street, and Joseph Poris, twenty-one, of 939 East 139th Street, were complainants against Fesselmeyer. They charged that he and another youth knocked them down and kicked them while they were standing near 141st Street and Cypress Avenue. Fesselmeyer was arrested by Patrolman William Fried, of the Alexander Avenue station after the youth had fled to a near-by billiard parlor.

The incident aroused the entire neighborhood, which is heavily populated. A delegation of Gentile Jewish residents headed by Matt Green, deputy assistant warden of the Fortieth Precinct, who lives at 936 East 141st Street, appeared at court.

Mr. Poris, who said he is about to be inducted into the Army, told Magistrate Raphael Koenig that he was reading a newspaper at the street corner when Fesselmeyer and another youth approached.

The youths shouted "Jew" and knocked him down and started kicking him, he said. Mr. Reimer said he witnessed the act and tried to interfere. The two youths then turned on him, knocking him down and kicking him in the ribs, he said.

Fesselmeyer said he had hit the men in self defense because he feared they were about to strike him.

Mr. Green told Magistrate Koenig that the terrorism had been going on for some time. He said it had become so bad that he had difficulty getting badly needed air wardens for the district. Wardens had been intimidated by youths in the district, he said, and during blackouts the youths had rushed to roofs where they pelted the wardens with bottles and paper bags filled with water.

Several members of the delegation related instances of beatings which had never been reported to the police.

Phyllis Mahler, sixteen, of 780 Powers Avenue, was struck several times when she attempted to push past a gang on her way home. She was treated at Lincoln Hospital. Another girl, a refugee, had been beaten by the same gang, she said. Other members of the delegation cited several instances in which the gang had broken windows of synagogues in the area and committed other acts of vandalism.

Extra police have been assigned to the area by Captain John T. Collins of the Alexander Avenue station, and normal police patrols have been strengthened. Crews of radio patrols also have been instructed to give special attention to the area.

300 immigration certificates for Jewish children and adults from Poland were dispatched to Vienna by the Jewish Agency.

The Amsterdam Jewish Council has been forced to warn Jews not to attempt to evade deportations for forced labor in occupied Eastern Europe as otherwise they will be sent to the notorious camp of Mauthausen where internees are subjected to poison gas experiments.

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Jewish soldiers serving in the recently announced Palestine infantry regiment will receive distinctive insignia on their caps, but the Jewish battalions will not be granted a special badge.

A letter written by Lida Grigorieva to her father, a soldier of the Red Army, and published in the Soviet press, disclosed that all but 17 of the 1440 residents of Velisk, Vitebsk district, were killed by Nazi troops during occupation and retreat.

The unprecedented achievements of Palestine war industry, chiefly the result of Jewish effort, were lauded by the Palestine High Commissioner when he opened an industrial exhibition in Tel-Aviv. More than 2,000 articles produced in Palestine are on display at the exhibition.

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# Social Notes — Toronto

Mr. and Mrs. Gordon M. Pearcy, Avoca Avenue, spent a week at Burnt River.

Mrs. Frank Gaffney, of Montreal, is visiting her sister, Mrs. Joseph H. Winters, Heath Street West.

Miss Rose Levy, Barton Avenue, has returned from Hamilton, where she visited her sister, Mrs. Saul Lyons.

Rabbi Barnett Brickner, of Cleveland, Ohio, was the guest of Mr. and Mrs. Arthur Cohen, Warren Road.

Mrs. Ida Glick, of Pittsburgh, Pa., visited her brother-in-law and sister, Mr. and Mrs. L. Hertzman, Lyndhurst Avenue.

Mrs. Matthew Sapera, Old Park Road, spent a week in Buffalo, N.Y.

Mr. and Mrs. Barnett E. Laver and daughter, Carole Louise, Chaplin Crescent, spent several days in Montreal.

Mr. and Mrs. Joseph King, of Whitby, spent a week at Preston Springs.

Mrs. Leo A. Maldaver, Highbourne Road, is visiting her brother-in-law and sister, Mr. and Mrs. R. Allender, Detroit, Mich., while there for the marriage of her son, Hartley Milton, to Miss Barbara Mishkun, of Detroit, on Sunday, October 4th.

Mrs. R. Kap, Dewbourne Avenue, is spending a week in Buffalo N.Y.

Mr. and Mrs. M. Ezrin, 182 Glen Cedar Road, spent a week in Montreal.

Mr. and Mrs. J. Berofe, of Bracebridge, visited the latter's brother-in-law and sister, Mr. and Mrs. Charles Simpson, Camberwell Road.

Mr. and Mrs. L. Goldstein and family, formerly of 36 Standish Avenue, have taken up residence at 15 Strathallan Boulevard.

Miss Ruth Lowe, of New York, has returned home with her mother, Mrs. Pearl Lowe, Vaughan Road, who will spend a few weeks there.

Mr. and Mrs. Jack Cowan, Russolme Road, spent a few days with the latter's brother-in-law and sister, Mr. and Mrs. Harry Zulig, of Windsor.

Mr. and Mrs. Ben. Friedman, of Montreal, visited their son-in-law and daughter, Mr. and Mrs. Raymond Allen, Edgar Avenue.

Mr. and Mrs. Edward Schwartz, Wineva Avenue, spent the holidays with the former's mother, Mrs. David Schwartz, and Mr. and Mrs. Edwin Cohen, of Montreal.

Corporal Leonard Levy, R.C.A.F. St. Thomas, spent the high holidays with his parents, Mr. and Mrs. Mort L. Levy, Bathurst Street.

Mr. and Mrs. D. R. Josephson, formerly of 172 Vaughan Road, have taken up residence at 1646 Bathurst Street.

Mrs. Albert Waxer, Standish Avenue, has left to join her husband, Lance-Corporal Albert Waxer, in Prince George, B.C.

Miss Ida Ilton, 1054 College Street, spent several days in Montreal, and visited her aunt, Mrs. J. N. Neumann.

Mr. and Mrs. Morry Kates, Dundas Street West, have returned from Detroit and Chicago, where they visited the former's brother, Earl Kates.

LAC Gabriel Blackman, of Jarvis, spent several days with his parents, Mr. and Mrs. N. Blackman, Robert Street.

Bernard Coffler, Markham Street, visited his son-in-law and daughter, Mr. and Mrs. David Tanner, of Detroit, Mich., for a few days while there for the engagement of Miss Odell Warren, daughter of Mr. and Mrs. S. Warren, of Detroit.

Mrs. Joseph Tenzman and daughters, Isabel and Sandra, are taking up residence at 163 Rusholme Road.

Captain Edward Lewison, of Vancouver, who is stationed at Camp Borden, spent a few days with his parents, Mr. and Mrs. I. Levenson, Palmerston Boulevard.

Mr. and Mrs. Sydney Kofman, formerly Merle Rosenthal, 468 Euclid Avenue, have left to take up residence in Winnipeg.

Mrs. M. J. Sachs and family, of Ottawa, spent a few days with the former's parents, Mr. and Mrs. B. Enushevsky, Beverley Street.

Flying Officer Carl Keyfetz, now in Eastern Canada, spent the high holy days with his father, M. H. Keyfetz, Walmer Road, Toronto.

Mr. and Mrs. Charles Simpson and family, Camberwell Road, are back from their summer cottage at Milford Bay, Muskoka.

Mr. and Mrs. Gilbert Barrett, Chaplin Crescent, are in Detroit, Mich., for the Maldaver-Mishkun marriage.

Allan Winters, of Kingston, spent a few days with his mother, Mrs. Joseph H. Winters, Heath Street West.

Mrs. Maurice Cohen, Dowling Avenue, entertained at luncheon.

Mr. and Mrs. Lawrence Rubin, Howard Park Avenue, entertained several friends at an evening.

Mrs. Harold S. Jackson was hostess at a presentation luncheon, with Miss Gertrude Sherr, a bride-elect of October, as the honored guest.

Mrs. Bertram Davis, Forest Hill Road, has issued invitations to a tea in honor of the approaching marriage of her daughter, Joan, which takes place early in November.

Miss Shirley Kirzner entertained at dinner and theatre for Miss Edith Fisher, whose marriage to Jack Kirzner takes place November 1st.

Mr. and Mrs. J. Diamond, Baldwin Street, were hosts at dinner for Miss Sarah Brodsky and Morris Diamond whose marriage takes place on October 11th.

Honoring Miss Gertrude Sherr, bride-elect of October, Misses Lena Fine, Dundas Street West, and Sophie Goldman, Crawford Street, entertained at a presentation luncheon at Eaton's Georgian Room.

Mrs. F. Gorlick, 1126 Dundas Street West, gave a shower at Chudleigh House to honor Mrs. Morry Kates, formerly Miss Lillian Carroll. About seventy-five guests were present.

Mrs. A. Levy was hostess at a miscellaneous shower at the Belvin, honoring Miss Edna Rovner, whose marriage to Emanuel Levy, takes place on October 25th. About one hundred and fourteen guests were present.

Miss Anne Banks, whose marriage to Harry Rosen takes place the latter part of October, was the honored guest at dinner and a miscellaneous shower at Chudleigh House; Mesdames Harold S. Jackson, Ben. Banks and Percy Banks being the hostesses.

Misses Marion Stambler and Carrie Gordon, luncheon hostesses at Eaton's Round Room for Miss Adelyne Bruner, bride-elect of this month, had Mrs. George Stambler, Mrs. Hyman Bruner and Miss Sylvia Gary as other guests.

Mesdames Saul Baker, Sydney Spiegel and Carl Steinhart entertained at a linen shower at Murray House in honor of Miss Adelyne Bruner, whose marriage to Harvey Bornstein takes place on October 11th. About sixty guests were present.

Miss Gloria Rose, Concord Avenue, was hostess at a presentation evening for Miss Adelyne Bruner, bride-elect of October 11th. Present were: Misses Belle Freedman, Trudi Gilbert, Mildred Longert, Ruth Shaberman, Carole Levenson, Pearl Rudney, and Mrs. Harry Dunin.

Entertaining for Mrs. Sydney Edelstein, of Baltimore, Md., nee Miss Ruth Rosen, were: Mrs. Ben. Steinberg, at luncheon and theatre; Miss Betty Field, dinner and theatre; Mrs. Jules Ross, luncheon and theatre; Miss Rossie Yutman, dinner and evening; and Mrs. Louis Gula, dinner and evening.

# • TORONTO MEETINGS •

• **CANADIAN JEWISH CONGRESS, CENTRAL DIVISION:** Mrs. Stephen S. Wise will speak at luncheon under the auspices of the Women's Division on Monday, October 12th, in conjunction with the annual conference at Chudleigh House, October 11th and 12th. A. B. Bennett is president. Dr. Nahum Goldmann will address meeting of protest over the plight of Jewry, at Massey Hall, evening of October 11th. The year's activities will be reviewed.

**News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.**

• **BETH MEDRASH HAGODOL, CHEVRA TEHILIM:** Sheminj Atzereth services, Friday, October 2nd, at 6:30 p.m.; and Saturday, at 8:45 a.m., Rabbi Emanuel L. Lifschitz preaching before the memorial service. Rabbi Lifschitz is a graduate of the Rabbi Isaac Elchanan Seminary of America and is associated with Rabbi Herbert S. Goldstein at the West Side Institutional Synagogue in New York. Simchath Torah Services, Saturday October 3rd, at 6:30 p.m., and Sunday, October 4th, at 8:45 a.m. Children will participate in the procession of the scrolls at evening and morning services. Religious School commences on Sunday, October 11th, at 10 a.m. Registration daily from 2 to 5 p.m.

• **HADASSAH:** Queen Esther Chapter, at the home of Mrs. J. Leibowitz, 608 Dufferin Street, who presided. Planned a tea for October 11th. Mrs. Leibowitz congratulated Mrs M. Dorfman on behalf of the organization on the marriage of her son, Martin, to Miss Minnie Gilman.

• **HEBREW WOMEN'S SOCIAL SERVICE AND CONVALESCENT HOME** opening meeting was held by both chapters, Junior League and Re-Mar League. Guest speaker was Miss Selina Herman who was thanked by Misses Belle Latchman and Roslyn Benson. The 25 dinner, Sunday, October 18th, at the Belvin, has as ticket convenor, Mrs. S. Pienez, La. 5482.

• Mesdames S. Lipson and E. Pullan are convening a tea on Sunday, October 18th, at the home of the former, 225 Lonsmount Drive, in aid of the Hebrew Free School.

• **COUNCIL OF JEWISH WOMEN:** Children's Service Group meets on Thursday, October 8th, in the Community House, at 1:30 p.m., at a buffet dessert luncheon. Mrs. Lorne Greene is convenor.

• **JUNIOR B'NAI B'RITH LEAGUE** open meeting in King Edward Hotel, on Wednesday, October 7th, at 8:30 p.m., will welcome girls, twenty-one years of age and over who are interested in becoming members. Mrs. John Sherman will be guest speaker. President is Miss Zelda Cohen. Call Miss Yette Forman, Me. 0670.

• **SUB-JUNIOR B'NAI B'RITH CHAPTER 18** met at the home of Miss Gladys Woolf, Eglinton Avenue West, who presided. Officers: Misses Gladys Woolf, Hannah Kates, Evelyn Dubiner, Rose Hoffman, Dorothy Levy. For Membership drive information call Miss Carole Levenson, Ke. 9892. A bridge will be held soon.

# BAR-MITZVAHS

Sergeant and Mrs. Jack Negin, 695 College Street, announce the bar-mitzvah of their son, Louis, to take place on Saturday, October 17th, at Talmud Torah Synagogue, 9 Brunswick Avenue.

Mr. and Mrs. Percy Stein, 1048½ Bloor Street West, announce the bar-mitzvah of their son, Norton, to take place on Saturday, October 10th, at Goel Tzedec Synagogue. A luncheon will follow at Chudleigh House. No cards have been sent out.

# BIRTHS

Born, to Mr. and Mrs. B. Pearlstein, 103 Borden Street, on September 19th, at Mount Sinai Hospital, a son, Allan Herbert.

Born, to Mr. and Mrs. Albert Krangle (nee Adelyne Kriegel, of New York), on September 29th, at the Women's College Hospital, a daughter.

Born, to Mr. and Mrs. Meyer H. Okun, 31 Whitmore Avenue, on September 28th, at Toronto General Hospital, a daughter, sister of Hershel Barrie.

Born to Mr. and Mrs. Charles King, of Whitby, (nee Anne Diamond, of Montreal) on September 18th, at Women's College Hospital, a son, Paul Edmund.

# CLASSIFIED

**Middle-aged couple** wish two unfurnished rooms, must be steam-heated. Bloor-Manning vicinity preferred. Me. 7211.

**Refined business girl** would like board and room or bed-sitting room and kitchenette. Please give particulars. Lo. 2069, or Box 79, Canadian Jewish Review, 21 Dundas Square, Toronto.

**For rent** — Bed-sitting room in duplex with business couple. Shower. St. Clair-Christie district. Ke. 0338, evenings.

**For rent** — Furnished room in apartment, quiet family. 341 Montrose Avenue. LI. 2461.

**For rent** — Well-furnished comfortable bedroom in private Jewish home, reasonable. Central locality, Bloor-Spadina. Mrs. Harris Mr. 2132.

Mrs. Harry Goldstein was Miss Pearl Lenstein, daughter of Mr. and Mrs. B. Lenstein, Classical Street, Toronto. Mr. Goldstein is the son of Mr. and Mrs. J. Goldstein, Crawford Street.
—Pantorama Studio

Make the most of your Tea..
steep 5 minutes
"SALADA"

M. L. Levy, left, representative at Toronto of The Imperial Life Assurance Company of Canada, and Morris Cooper, representative of The Confederation Life Association, Cooper-Fisher Agency, Toronto, recently completed the course of examinations set by the Life Underwriters Association of Canada and were awarded the Chartered Life Underwriter degree (C. L. U.). This degree signifies extensive knowledge and experience in the field of life underwriting and indicates the ability of the holder to render to the public the highest type of life insurance service.

# DEATHS

Mrs. Rose Shendroff, 11 Conrad Avenue, died on September 28th, at Toronto General Hospital, in her forty-ninth year, after a short illness. She is survived by her husband, Samuel L. Shendroff; two daughters, Mrs. Gerson Gordon and Corinne; one son, Irving; her mother, Mrs. J. Rivkin; one brother, Dr. H. Rivkin; two sisters, Mrs. L. A. Copeland and Mrs. M. Rakiman. Mrs. Shendroff was a member of Deborah Chapter of Eastern Star, Hadassah, Holy Blossom Sisterhood, and was an active worker of the United Jewish Welfare Fund. Funeral took place on September 29th, from Holy Blossom Temple, services conducted by Rabbi Maurice N. Eisendrath.

# UNVEILINGS

The unveiling of a monument to the late Jack Klebanoff, son of Mr. and Mrs. E. S. Klebanoff, 407 Glenayr Road, who died on January 6th, 1942, will take place on Sunday, October 11th, at 12 o'clock, at McCaul Street Synagogue Cemetery, Dawes Road.

# APPROACHING MARRIAGES

Mr. and Mrs. Hyman Bruner, Ossington Avenue, announce the approaching marriage of their daughter, Adelyne, to Harvey, son of Mr. and Mrs. A. Bornstein, Major Street, to take place on October 11th, at Shaw Street Synagogue.

# ENGAGEMENTS

The engagement of Eileen, only daughter of Mrs. Sarah Finkler and the late Joseph Finkler, to Jack Louis Kerbel, eldest son of Mr. and Mrs. Harry Kerbel, is announced, the marriage to take place in November.

Mr. and Mrs. Sol. Carman announce the engagement of their daughter, Ruth Roslyn, to Harold, son of Mr. and Mrs. Irving Kline, of Edmonton, Alta.

The engagement of Roslyn, youngest daughter of Mrs. Anna Ziff and the late Harris Ziff, of Fort Erie, to Philip G. Kaye, son of Mr. and Mrs. A. Kaye, of Buffalo, N.Y., is announced.

Mr. and Mrs. N. Adel, 241 King Street East, announce the approaching marriage of their youngest daughter, Bette, to Irving Beckerman, son of Mr. and Mrs. J. Beckerman, 16 Denison Square.

Arrangements were completed for the exchange of 280 Jewish women and children from Palestine interned in German-occupied countries for an equal number of German women and children interned in Palestine.

# MARRIAGES

**Cohen-Lowe**

The marriage of Muriel, daughter of Mrs. Pearl Lowe and the late Samuel Lowe, 261 Vaughan Road, to Bertram Cohen, R.C.O.C., son of Mr. and Mrs. Mark G. Cohen, Madison Avenue, took place on September 27th, at Holy Blossom Temple, Rabbi Maurice N. Eisendrath officiating. The bride wore a purple wool dress, with matching hat, and carried a nosegay of purple and blue flowers. Her sister, Miss Ruth Lowe, of New York, as maid of honor, wore purple, with matching hat, and corsage of gladioli and Tea roses. Allan Clavir was best man. A dinner and reception followed at the King Edward Hotel, the bride's mother wearing a black silk dress, and corsage of red roses; the groom's mother, a black wool suit, and corsage of yellow roses and baby's breath. The couple left for Muskoka, and will live in Montreal. For travelling the bride wore a tweed suit, with matching accessories.

**Grossman-Galitsky**

The marriage of Sally, daughter of Mr. and Mrs. J. Galitsky, to Harry, son of Mrs. Grossman and the late Harry Grossman, took place at the home of Rabbi Samuel Sachs, Palmerston Boulevard, who officiated, assisted by Rabbi David Monson. Saul Weinberg sang "Because." The bride, given in marriage by her parents, wore a gown of white slipper satin, made on princess lines, with panels of lace extending into a long sweeping train. Her fingertip-length veil of tulle illusion fell from a coronet of gardenias, and she carried a prayer book showered with white lilies and gypsophila. Her strand of pearls was the gift of the groom. Samuel Grossman, brother of the groom, was best man. A dinner followed, the bride's mother receiving in a blue crepe gown, trimmed with gold sequins, and corsage of crimson roses; the groom's mother, black lace and a corsage of copper roses. The couple left on a boat cruise, and will live in Toronto. For travelling the bride wore a light blue suit, with matching accessories.

**Hoffman-Granovsky**

The marriage of Ruth, daughter of Mr. and Mrs. F. Granovsky, Clinton Street, to Joseph, son of Mr. and Mrs. L. Hoffman, Crawford Street, took place on September 10th, at the home of Rabbi Samuel Sachs, who officiated.

Two new civilian defence units to be known as the Auxiliary Works Corps and Auxiliary Communications Corps were set up in Palestine.

The number of Palestinian Jews enlisted in the British Forces reached the figure of 17,000 at the end of August. This figure does not include Palestinian Jews enrolled in other Allied Armies in the Middle East, such as the Czech, Polish and Greek Legions.

The office of the German Government which has conducted the forced liquidation of most Jewish property in Eastern Europe has now established a branch in Belgium and Northern France for the purpose of disposing of Jewish property there.

# Roads To A New Horizon

(Continued from Page Four)

program would be devoted, for without it, as Hillel implies, there is no Judaism.

A full program should include the best features of Jewish and secular schools, features which can best be defined here by the term "prep school." Jewish prep schools that will combine the attractive style of the best American and British schools together with the creative techniques of modern education, and a program of Jewish training might be the answer to the problem of a full program. Such schools would bring to the young American Jew the best of three traditions.

It is to be stressed again that the suggestion for the Jewish prep school type of training does not mean that all Jews should support such a full program. Some Jews will oppose this type of education because of the element of segregation in it. Others will object to the inadequacy of its curriculum. And still others will find the quantity of its Jewish training to abundant. A full program should not be designed to satisfy all these views. The prep school should be organized because there is a need for it. Indeed, there should be many different kinds of Jewish prep schools to meet the need in various ways. And a number of scholarships should also be established so that the prep schools will not be restricted to the rich alone. It is to be borne in mind, however, that the Jewish prep school is a particular method for a particular section of the community.

Its students will enjoy the advantage of the *savoir faire* methods that good preparatory schools employ. While it may be thought that these methods produce snobbishness, it is the writer's contention that that undesirable equality proceeds from other things. Mannered living can scarcely make snobs of students, for the very essence of manners is regard for other people. It has been shown time and again that the refined tradition of a good preparatory school can instill a deeper loyalty to Alma Mater and to the principles for which it stands than other instruments. It also endows pupils with pleasant memories that are cherished throughout life. For all these reasons, therefore, Jewish education could borrow to good advantage from both the secular and the Christian preparatory schools.

Furthermore, the proposed prep schools can develop in their pupils the physical and mental vigor that a good creative program would make possible. A country boarding school can usually indulge in a wider variety of creative activities because of its geographic situation and its independent time schedule. Constructional, agricultural, dramatic and artistic projects can be followed with greater thoroughness. It is these creative pursuits, whose character building value is recognized, that stand out in a pupil's memory as pleasant accomplishments.

The proposed Jewish prep schools should adopt a rich program of Jewish studies and observances. It would be superfluous to outline here a detailed curriculum, but a good training in Bible, Hebrew, and Jewish history could certainly be imparted to the students. One would not call proficiency in these three fields alone a full knowledge of Judaism, but an acquaintance with them would equip a student for Jewish citizenship and might also encourage him to follow the seek-and-find process that Hillel believed essential to Judaism. Thus, the advantage of the Jewish prep school training would lie as much in its potentialities for further training as in the actual knowledge it could impart.

Some additional points should be made about the Jewish prep school. Most satisfactory results will be achieved if the school is limited to high school status. It is an important function of education to train a child to live in the world of reality. And since American Jews spend their lives in communities that are predominantly non-Jewish a good part of their education should be devoted to training them to live in such an environment. Episcopalian and Catholic preparatory schools are often criticized for neglecting to encourage their students to circulate throughout the whole community. The Jewish prep school should take special care lest it, too, isolate itself and narrow its pupils. To this end it might employ several non-Jewish teachers and establish close relations with non-Jewish academies for inter-school activities. In addition, it should both encourage its applicants to attend non-Jewish primary schools and advise its graduates to enter non-Jewish colleges. In this way Jewish children could be trained for intelligent living both in the Jewish community and in the world at large.

Though the Jewish prep school is a technique for a limited group, it might possibly influence the entire community. For if by its very existence and the influence of its pupils it could help to add color, vigor and dignity to American Jewry, its service to America as a whole would be valuable. Quaker and Episcopalian schools have already made notable contributions to American culture by working well within their own limited spheres; it would seem that it is now time for Jews to go and do likewise.

Indeed, at the present time, many fairly full programs of Jewish education are operating in America at yeshivoth, parochial schools, and progressive academies. And yet, it would seem that these institutions with all their efforts for intensive training are quite ineffectual in influencing the important quarters of the Jewish community. Very few Jewish leaders — especially lay leaders — proceed from their halls while only a limited number of Jews have ever even heard of their existence.

### The Children's Synagogue

For centuries, the synagogue performed an important function as a social center as well as a house of prayer. People would come to it in order to participate in many affairs such as converse with friends and discussion of problems. And those who frequented synagogues were imbued with such a sense of the community that they naturally shared in the common responsibilities, problems and privileges.

A decline in this sense of community is evident among American Jews today. There are large numbers of them who, as Jews, have no community feeling whatever. They neither participate in Jewish activities nor do they feel any obligation to the Jewish group. Many other Jews feel an obligation to the Jewish group but express it only through philanthropic activities.

This decline in communal spirit is largely a product of dissociation from the synagogue. But it is to be noted that the growing debility of the synagogue is only one phase of a more general situation. Many institutions of a communal nature, both Jewish and non-Jewish, have been severely affected by the advent of the radio and the movies. In the case of the decline of general communal institutions, however, other elements of the culture such as politics, museums, civic orchestras, etc., have conserved the sense of community. But in the Jewish community, similar influences have either been weak or absent. And because a sense of community is essential to continued group existence, Jews face the problem of revivifying community institutions, especially the synagogue.

Besides giving people a sense of community, the synagogue served in other important ways. It gave Jews perspective and a sense of their place in history by affording them an opportunity to participate in an ancient religious tradition. This sense of history brought maturity to their thought and experience to their meditation. It is that maturity of judgment which is conspicuously absent in Jewry at this time, when it is seriously needed.

The synagogue has always provided a service of worship so that Jews might enjoy fellowship with God. In the synagogue the Jew uttered prayers of thanks, of praise and of entreaty. By these utterances he fashioned a bond between himself and his God. Nor was the effect of this relationship unimportant in Jewish history. Constant fellowship with God gave the Jew his bearings and a sense of safety. Even in the hour of greatest turbulence he felt secure, for prayer reminded him that he was, as the rabbis said, in partnership with the Lord. This sense of safety was not derived from "blind belief" or unrealistic thinking. On the contrary, Jewish "faith" was as realistic and brave as any the world has seen. For it required that every man champion the good and fight evil in practical terms. Modern synagogues have failed to impart these Jewish values even to their diminishing congregations.

How can the synagogue of today impart a sense of community and history as well as give people a feeling of safety, thankfulness and purpose? It is the contention of the writer that one step toward that end can be achieved by attracting children to synagogues, especially constructed and designed for them. Why just children? Why not adults as well? First, there are already many adult synagogues. Secondly, the awakening of consciousness to those values mentioned above can best be accomplished by training in impressionable youth. Some believe that popular sermons and other current techniques have failed to make a really significant impression on the community because they are essentially ephemeral stimuli directed to adults. But a synagogue program for children could have a more lasting influence. The establishment of children's synagogues throughout the land might be a good step toward the revival of the adult synagogue and the values for which it stands.

A word should be said about the nature of children's synagogues. Since children often identify an activity with the leader, its direction should be given only to attractive and interesting people. The place of meeting should also be pleasant and comfortable. Synagogue basements and Sunday School auditoriums are usually unfit for the purpose. Likewise, the service should depend a good deal on ritual rather than on the constant reading of prayers, for ritual adds color and express meaning to a service. The parade of the Torah to the ark, for instance, might be ordered with elaborate detail. In addition, worship should be communal, with everyone reading the prayers, for congregational participation in songs, hymns and responses adds body and interest to a service. The children should also clearly understand the meaning of what they are doing at each moment of the service.

In order to clarify the service the writer suggests that it be divided into three sections. First, there should be the historical section. Here the best parts of the traditional service could be used, including some Hassidic, Separdic and Ashkenazic melodies. Secondly, there should be a portion of the service devoted to prayers of thanks. And the third section of the service should be for prayers of dedication. The prayers in the last two portions should be in English and some might even be written by the children themselves. But it is the opinion of the writer that the historical section of the service should be read mostly in Hebrew — transliterated if necessary — even if the children do not understand the words, for the flavor must be conserved in order to impart the feeling of being part of a great historic people.

Large numbers of interesting, lively and understandable children's services could teach Jewish youth to enjoy, as their fathers did, the Jewish attitude toward life. The particular type of services suggested here will teach them that attitude in an American idiom rather than with methods that are foreign both to their taste and training. The synagogue can again be a dynamic and humanizing force if its leaders will only take account of the fact that people must learn to love it in their youth. By clarifying and improving the service, by fitting Jewish tradition into American molds, they can teach American youth to love the synagogue. It is a worthy ideal, not too difficult to attain.

### Jewish Summer Schools

The children's synagogue proposal attacks an aspect of the problem on one level. For college students, however, Jewish summer schools could be organized to provide intensive training in Jewish learning. The summer school idea is a popular one, and many students who wish to accelerate their graduation often devote their summers to academic work. Since colleges throughout the land offer students credit for these summer studies, they would undoubtedly be willing to give credit for the courses of a good Jewish summer school associated with an established institution and headed by reputable scholars. This recognition would provide Jewish students with an added incentive to spend six summer weeks studying Judaism and meeting with Jewish scholars.

What would be the benefits for the Jewish community from a system of Jewish summer schools? Certainly a summer school training could stimulate an interest in Judaism and impart to college students at least an inkling of the value of Jewishness. It could begin to acquaint a vast body of Jewish youth, the future leaders of the community, with the great traditions of their people.

### A Jewish Little Theater

To complement these efforts, the establishment of a theater is recommended. For it could help to fulfil a task which may be defined here as creating in parents, children and the community at large a positive approach to things Jewish or developing in people an appreciation of the dignity of the Jewish heritage. Schools try to achieve this end largely through the actual imparting of knowledge. Most of the additional methods they employ to supplement knowledge with perspective, while helpful, are inadequate. They often fail to communicate the dignity of the Jewish tradition, and because of their extra-curricular position, they are regarded less seriously than the other components of the school program. Moreover, such activities are seldom directed by experts under favorable conditions. Outside of the schools there are large numbers of Jewish children, parents and others whose only introduction to Judaism comes from the anti-Semites. The entire community, both schooled and unschooled, therefore, might be served by this suggestion.

Jewish material should be presented to the community in such a fashion as to exert both a constructive influence on people's thinking and to enlist broad and attentive interest. A technique that could implement both of these ideas effectively is the theater. Since plays and movies are classified as entertainment in the American mind, and people associate interesting memories with the theater, a dramatic project which produced plays on Jewish subjects in the English language could win wide support. A semi-professional Jewish Little Theater would attract those Jews who might ignore less compelling techniques and enrich the knowledge and affection of all Jews.

One is reminded of the profound influence movies like *Disraeli*, *Pasteur*, *The Little Minister*, and *Zola* had, or of the great support plays like *Abe Lincoln in Illinois* enjoyed. These were dramatic projects that taught great lessons. Jewish history dramatized in a like fashion can have equally beneficial effects. The life of Akiba, the story of Esther, the adventures of Maimonides, and the tale of the Jew in America all offer a wealth of dramatic material that can display the dignity and romance of Judaism. Generally speaking, Jewish dramatic undertakings in the English language have heretofore been in the hands of untrained and unimaginative Sunday School teachers or over-ambitious producers. However, a Jewish Little Theater that incorporated simplicity, skill and imagination could preach with a tasteful eloquence.

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Past experience in Jewish drama would have little in common with a permanent Jewish Little Theater. The subject matter, personnel, and permanency of the structure of the proposed theater would render it a different sort of an expression than any yet set forth. Throughout America there are hundreds of little theater groups whose amateur actors are drawn from all walks of life. Many of their productions are notably capable. The Jewish Little Theater could try to follow their good example and strive to become part of the artistic tradition of the successful amateur theater. Moreover, it could meet the needs of the community not only by producing both new and tried plays but also by assisting in the historic process of Jewish creativity, which has always contributed generously to the culture of the Western world.

### A Popular Journal

In addition to the Jewish Little Theater, an attractive magazine with a simple and spirited idiom of expression could stimulate a broad interest in Jewish matters. Such a magazine might employ some of the techniques of such popular journals as *Time* and *Life*. America needs a Jewish organ that combines large circulation with dignity and interest.

### A Personnel Bureau

The present nature of American Jewish society is such as to put it in urgent need of good leadership. It is an intricate and inefficient mechanism that constantly requires skilled guidance. Unfortunately, the American Jewish group, as such, lacks the sparkle that is life. Nor does it suffer from spiritual and intellectual lethargy alone. The body of American Jewry is riddled with undignified schisms and petty political squabbles. However, vigorous leadership—both rabbinic and lay—could direct the Jewish masses toward positive values, thereby giving them pleasure and *esprit de corps* in their group existence. For American Jews need leaders to show them the way to a vital Jewish life. Competent leadership can also hasten the demoralization of anti-Jewish forces, for a weapon of high quality will often overcome weapons of quantity.

In order to achieve the happy condition that results from good leadership, it is first essential to understand what characteristics a worthy leader must possess and then to select for office people with these qualities. The writer suggests, therefore, that the leadership of the Jewish community be established by conscious effort rather than by the somewhat haphazard methods employed today. For everyone admits that American life is in urgent need of able leaders. Yet, incompetent people are still obtaining highly important posts in the Jewish community, while the best talent of Jewry seeks expression elsewhere.

It is suggested, then, that a bureau be established which would devote itself to seeking out and training talented Jews in order to place them in positions of Jewish service. This bureau could also contact the many schools throughout the country and endeavor to persuade capable people to enter the Jewish field both professionally and non-professionally. Besides arranging Jewish training for promising young people whose education has been only of a secular nature, it could serve Jewry well by directing able young Jews to proper positions in Jewish life. The bureau would, of course, represent no particular point of view, but it would assist the various groups and organizations in the community.

Nor would the creation of new positions in the Jewish community constitute the least important of its beneficial activities. A bureau that could attract possible leaders, arrange for their training, and direct them would perform a valuable service for American Israel. Young Jews would be influenced by it in somewhat the same manner as Moses was when he followed the call of duty to abandon the quiet land of Midian and lead his people out of Egypt.

### Jewish Education For Non-Jews

Finally, it might be advisable to organize a system of education in Judaism for non-Jews. The success of democracy is understanding, not mere tolerance. It is lamentable that even some of Jewry's most ardent non-Jewish champions in America do not know the first thing about Judaism, let alone the great number of average Americans who know the wrong things about Judaism. As Artemus Ward once said: "It ain't people's ignorance that does the harm so much as ain't so." The dissemination of Jewish knowledge throughout the land would certainly serve to elevate the prestige of the Jewish community, while at the same time it might help dissipate the influences of anti-Jewish prejudice. What is more, a good program of Jewish education for non-Jews would exemplify the true spirit of American democracy.

These eight proposals do not presume finality in having arrived at a solution to the problem. They are indeed suggested only to point out what trend Jewish activities in America might follow. They are put forth in the hope that, if effected, they may help accomplish the finding that much needed pliers which will be acceptable to all of the modern world and as dynamic as the tradition of the fence around the Torah.

And the many-sided program? It is like the grass of England! When an American tourist once asked a British gardener how England's rich and thick turf was developed, the latter replied: "Well, sir, you just spread the grass seed. Then you roll it and water it. Roll it and water it. And then you let it stand for a few hundred years—and there you are! It comes out rich and thick." Similarly, the needs of a new community program for American Jews need both the attention of constant husbandry and the mature grace of a good long time.

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...disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.
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# Commentaries

By Dr. Harry J. Stern, Rabbi

## Answering The Call Of Soviet Union Jewry

The mass meeting held in Montreal in the cause of aiding the peoples of the Soviet Union in their heroic combat with the Nazis was indeed an historic event. It demonstrated certainly the "reunion" of Russian Jewry with that of the Jews in Canada, for we must admit, whatever be the cause or causes, Russian Jewry with the rise of Sovietism was all these years cut off from world Jewry. But when the Nazi beast leaped upon the U.S.S.R., Russian Jewish voices calling from Russia in the name of Jewry commenced to be heard.

Recently the Jewish anti-Fascist Committee of Kuiybeshev, consisting of great artists, poets and writers, sent forth a plea to Jews in democratic lands that these demonstrate Jewish solidarity in the fight against the Nazi barbarians who have chosen an all-out war upon world Jewry. The Jews of democratic lands were asked to make special offerings in sending food, medical aid, clothing, and ammunition to the Soviet Union.

The mass meeting was long overdue. We believe it to be but a prelude to a splendid fund-raising campaign on the part of the Jewish masses who need not agree with the political and economic system of Russia. One thing we must all agree upon and that is the steadfastness of the Russian people. Their gallant, brave fight against Hitler's legions has won the admiration of free men everywhere, and events may so shape themselves that it might yet be historically correct to say that the Soviet Union saved civilization from another dark age.

Memorable addresses were made at this meeting and stirring messages came from Sholom Asch and Professor Abraham Yahuda. What a splendid tribute was paid the writer of these lines when the admired literary personality Sholom Asch ventured to suggest that what he had to say was inspired by the address of the Rabbi who preceded him.

We did point out that perhaps Chamberlain might have flown to negotiate with Stalin rather than with Hitler and the whole course of world history might have been changed. Yet Providence was at work there. Hitler, the avowed enemy of Israel, had to meet his destruction and hence his unsatiated hunger for domination brought him the necessary conflict which will yet spell his annihilation along with his policy of anti-Semitism. Therefore Jews can well see in all that has happened the finger of God. This reunion with Russian Jewry is but part of a larger reunion yet to come.

This war tragedy is bound to purge humanity from the evils that have divided nations and peoples. Jews must now come to realize that while in 1933 they stood alone in a world that was indeed indifferent to their plight, now in 1942 two thirds of humanity is on the side of the Jew. And why? Simply because the Jewish spirit is triumphant. It is the Jewish spirit made manifest in Religion, in Christianity, which the Nazis detest. It is the Jewish spirit which teaches brotherhood and equality made manifest in democracy that the Nazis want to exterminate in order that their paganism with its emphasis on force and race superiority may succeed. The Jew thus has become the very personification of all that for which the United Nations are at present fighting.

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Jews of Canada ought to rejoice in the momentous hour when they can now have direct communication with the heroic Jews of Russia. Of course, the new Russia to emerge from this war will, we hope, wish to identify itself with Jewish national aspirations in Palestine. Encouraging signs in this regard have already been evidenced. The message sent recently to the Palestine Victory League for Russia by the Anti-Fascist Committee in Kuiybeshev was perhaps the most forthright statement on Jewish solidarity which has as yet come out of the Soviet Union. It reads:

"It is but natural that Palestine was among the first to respond to the struggle of the Red Army, among whom the Jewish soldiers are inscribing new and glorious pages of Jewish history. The same danger threatening us threatens Palestine, where the Jews, with great toil, created a national home. The friendship and mutual understanding between us will not be severed even after the war and, as our great poet Tschernechowsky, stated at the conference of Hebrew writers in Jerusalem, the barrier between ourselves has fallen and we and our brethren are one people."

In this light, how splendid it would be if a Jewish army really was formed by the United Nations to fight not only in Palestine but on Russian soil side by side with the Red Army so that redemption might be speedily established, redemption from Hitleristic slavery. How long shall the Jew remain the unmanned ally in this war for civilization?

We salute the Montreal organizers of Canadian Jewry's response to the Soviet Union! They have initiated an urgently-needed effort. Their work shall remain historic in the annals of Jewish history. What comfort, what comfort of soul and heart must their great demonstration have proven to our brethren of the Soviet Union as they read of it in cable dispatches in Kuiybeshev, Moscow and Leningad! "Heroic fellow-Jews of the Soviet Union—united we Jews of Canada stand with you in the fight for human liberation! Shalom chaverim!"

## every friday

In the year 1900 a general amnesty was declared in France for all concerned in the Dreyfus affair, in order to bury the incident once and for all. The year before that the trial of Dreyfus for treason had been reopened but, instead of being acquitted as the world expected, the man was first sentenced to degradation and ten years' imprisonment and then pardoned. The pardon did not satisfy Dreyfus and his supporters and he appealed for a new revision in 1903. He was declared innocent and on July 27th, 1906, Dreyfus was rehabilitated and, as a major in the army, decorated in the presence of the regiment which had seen his degradation over eleven years before. Dreyfus, the Jew, was innocent, the guilty man had been discovered to be a scoundrel by the name of Esterhazy, and yet such hatred of Dreyfus lived on that in 1908 when an anti-Semitic journalist shot and injured him, the assailant was acquitted.

That the Dreyfus affair has not been buried successfully was pointed out in last week's Review in an article by John Elliott, of the New York Herald Tribune. Mr. Elliott said that the present, brutal mass deportations of Jews from unoccupied France cannot be charged solely to Nazi dictation, for anti-Semitism has always been a powerful force in France, and that persecution of the Jews now is nothing more than calculated revenge for the defeat of the French Rightists in the Dreyfus affair and the long political eclipse they suffered later. A re-reading of the history of the Dreyfus case makes Mr. Elliott's supposition easy to believe. At any rate, it prevents any romantic assumption that the French people are above the practice of anti-Semitism, for all their civilization and despite the many among them who disdain to be sullied by nursing Jew hatred within themselves.

The Dreyfus case comes alive by the light of the dancing flames of anti-Semitism in France. Hugo Valentin, professor of the University of Upsala, in his book, "Anti-Semitism," translated from the Swedish in 1935, calls the Dreyfus affair "an event of extraordinary importance for a knowledge of the nature and methods of anti-Semitism, and one which in many respects anticipates the anti-Semitic psychosis of post-War Germany." Valentin makes it clear that the plight of the Jews in Nazi Germany is like that of the desperate man, Dreyfus. Both were scapegoats and it is conceivable that the nightmare position of Dreyfus was an inspiration to Hitler not only for destroying the Jews but for dishonoring them as well.

On December 22nd, 1894, Dreyfus was unanimously condemned by a court martial of officers to degradation, imprisonment for life, and deportation for the crime of selling secret military documents to the German military attache in Paris. On January 5th, 1895, he was degraded on parade to the roars of a raging mob. His uniform was stripped of epaulettes and buttons and his sword was broken over his head. In answer to his cries that he was innocent, the mob shouted: "To death! To death!" As the pitiful man was led past the newspapermen, he begged: "Tell France that I am innocent." But they only derided and insulted him as the Nazis did later to the Jews of Germany.

Valentin points out that in 1890 and 1892 culprits guilty of similar affairs of espionage, who were neither Jews nor Protestants, received relatively light sentences. But in the Dreyfus case French public opinion demanded a sentence of cruelty and a special law designated Devil's Island as the place of deportation. Perhaps Hitler got the sealed-boxcar idea from this tight and oppressive place where the climate was so deadly, the imprisonment so maddening and complete, and release so much a matter of death or miracle.

Captain Alfred Dreyfus was a Jew and a very rich one, but his Judaism was a matter of no significance to him. He was also a French patriot. In a general way this description fits German Jewry. It was fervently patriotic, more German than Jewish, by far, and very well off financially. There was no real reason to suspect Dreyfus of espionage any more than there is a valid basis for Hitler's complaints against the Jews, but a scapegoat was much needed in both cases and the Jew served the purpose. Dreyfus was the only Jew on the General Staff when it became known to the secret service from papers picked out of a waste-basket by a French charwoman spy that the German military attache was getting secret documents from a French officer. This appeared from the famous bordereau which Esterhazy finally admitted having written.

How Esterhazy was discovered is a fantastic link in a fantastic chain of events too numerous to mention. Dreyfus was at Devil's Island being subjected to psychical and physical torture when in 1895 a new chief of the Intelligence Department was appointed, Major Picquart. One day the man who usually got the bag of waste-basket scraps from the French charwoman at the German embassy was away and Major Picquart received it, and found a notation about Major Esterhazy. When his superior officer told him to keep quiet and no one would find out, Picquart said: "I don't intend to take this secret with me to the grave." He was sent away in the hope that he would be killed and the General Staff was determined that an innocent Jew should be tortured on Devil's Island before the honor of the French army should be stained.

The Dreyfus affair became a burning question again because Mathieu Dreyfus, brother of Alfred, and other Jews and Christians, had moved for a revision of the sentence against Dreyfus, and because in this connection Le Matin published a facsimile of the bordereau. This at last enabled foreign handwriting experts to examine it. The answer of the anti-Semitic press was to charge the Jews with being a rich and powerful secret international, echoes of which may be heard in Hitler's "Mein Kampf." Anyone who believed in a revision of the Dreyfus case was portrayed as having been bought by the Jewish "syndicate." Royalists and clericals now began to attack the Republic which they called the "Jew Republic" and anti-Semitism became of the hysterical brand such as that which developed in post-War Germany.

Mathieu Dreyfus knew nothing about Picquart's discovery but had been told by an acquaintance of Esterhazy that the published bordereau was in Esterhazy's handwriting. Mathieu accused Esterhazy of committing the crime for which Alfred Dreyfus was being punished and Esterhazy was brought to trial. He was unanimously acquitted by a court martial and in the wild atmosphere of the day the country shouted for Esterhazy and against the Jews. Two days later Emile Zola's famous "J'accuse" appeared in the paper L'Aurore. Insults were heaped upon Zola for his defense of Dreyfus and in many towns there was anti-Jewish rioting and in Algiers a pogrom. Zola was prosecuted and sentenced to a year in jail but got to England where he again took up the fight. Picquart, who refused to give false evidence, was cashiered and then arrested.

In the parliamentary elections many deputies had to promise their constituents that they would not vote for a revision of the Dreyfus case. But the forgeries of a chief of Picquart who had helped to frame Dreyfus were exposed and he killed himself, and then Esterhazy ran away to England. On September 3rd, 1898, Madame Dreyfus appealed for a revision of her husband's sentence. The man who was elected president of the Republic in 1899 was a supporter of revision and Dreyfus was brought back from Devil's Island. On that day, June 9th, 1899, Picquart was also released. The trial for treason took place in public. Dreyfus was sentenced as mentioned above and then pardoned because only two out of the seven members of the tribunal dared to acquit him.

Undoubtedly, Hitler learned something about anti-Semitism from the French and how the colleagues of Dreyfus were subconsciously prepared to suspect him because he was a Jew. Valentin helps to an understanding of the situation by giving the background, beginning with the spread of anti-Semitism to the vanquished and disrupted French Republic from the victorious German Empire, and the need of wounded national vanity for a scapegoat. There were only 100,000 Jews in France and 50,000 in Algeria but they were mostly of German-Jewish birth and could be made to appear tools of Germany. The Republic could be dubbed a "Jew Republic" and both the Jews and the Republic would be stigmatized. The Rothschilds were portrayed as the real rulers of France. The Alliance Israelite Universelle, an organization founded in 1860 to combat persecution of the Jews, and to foster philanthropic and educational undertakings, was described as a conspiracy for world domination. The aim of anti-Semitic agitation was a monarchical and clerical regime.

French anti-Semitism flared up after the failure in 1885 of the Union Generale, a bank started in 1876 by several wealthy Catholic families to counteract the Rothschild influence. The next year Edouard Drumont, published "La France Juive", which Mr. Elliott, in the New York Herald Tribune, called a sort of "Mein Kampf". Among many things Drumont charged that after the Revolution, the French Jews, financed by Rothschild, had brought about the disastrous war with Germany, that the Jews worked with the Protestants and Freemasons to extirpate the Catholic faith and enslave the French nation to the Germans. In 1891 Drumont and others started La Libre Parole, financed in part by the Jesuit Order, and it became the attacker of the Jews and Protestants.

On the other side there were Catholic writers, one of whom was Leroy-Beaulieu, a scholar who wrote "Israel chez les nations", refuting all the stock accusations against Jews. Their influence was probably felt by the majority which applauded in the Chamber in 1892 when the war minister branded anti-Semitic agitation as a crime against the country. But the anti-Semites found the right opening two years later with the Dreyfus affair, which showed, as Hitler believes, that with propaganda "a little mud always sticks."

Of his championship of Dreyfus Zola said: "On my side I have only the ideal of truth and justice, and I am perfectly calm. I shall be victorious. I would not have my country left in the power of lies and injustice. I may be punished here. One day France will thank me for saving her honor." And now?

*f.f.c.*

## Fascists Of Vichy France

### Professor Denies That Their Psychology Figured In The Trial of Dreyfus

The following is a letter to the New York Herald Tribune:

Under the caption "Vichy Requires No Command to Persecute Jews" Mr. John Elliott has made more than one historical error which does something to vitiate the sound argument implicit in his dispatch. In commenting on the latter, as succinctly as possible, I might begin by stating that, as a Roman Catholic and an American, I am completely opposed (1) to religious persecution in general, (2) to persecution of the Jews in particular and (3) to the contemptible government of MM. Petain and Laval all along the line.

This being said, I still think that Mr. Elliott's main error is to read the Fascist psychology of "Vichy-France" into great French patriots, yes, and even French anti-Semites, at the time of the Dreyfus affair, like Drumont. The author of "La France Juive" was frequently mistaken and fanatical, but he was a man who based his anti-Semitism, as he based all his political opinions and activities, on a concept completely foreign to creatures like Laval, Deat and Doriot—the concept of personal and national honor. His most distinguished disciple today, the novelist, Georges Bernanos, has made a study of the old fighter in his "Grande Peur des Bien-pensants" (untranslated), and there is no more anti-Fascist mentality in the world than that of Bernanos, as was proved by the stand against Franco made by this militant Catholic in the Spanish civil war.

It is not true, as Mr. Elliott seems to say, that the Catholic Church in France as a body linked its fortunes with the military accusers of Dreyfus, though the Church did pay for the noisy activities of some of its members in the war conducted against her by the late republic, whose fall no sane man will regret save that an ignoble King Log at Paris has been replaced at Vichy by a still more ignoble King Stork.

Finally, it is an article of faith with journalists like Mr. Elliott that the late Major Dreyfus was as innocent of technical treason as a babe unborn. Whenever they touch the Dreyfus affair, of which they usually know next to nothing save hearsay, they treat it in the spirit of Warner Brothers' "Life of Emile Zola" rather than in any spirit of historic truth. Otherwise, of course, they would be considered followers of Father Coughlin. As one who has a thorough contempt for that clerical adventurer, may I end by stating that nothing in the annals of justice is less proved than the innocence of Dreyfus? It was "triumphantly vindicated," as Mr. Elliott correctly states, by the Leftist politicians opposed to his accusers; but that was all.

Cuthbert Wright.

Assumption College, Worcester, Mass., Sept. 14, 1942.

[(1) Whether Edouard Drumont would have been a supporter of the Vichy regime, were he alive, is an academic point which nobody can prove now and which was not asserted by the writer, who simply said that he was the founder of modern French anti-Semitism. But Drumont's contention that the French people were duped by French high finance into going to war with Germany in 1870 is suspiciously reminiscent of the arguments of the Vichyites that France was led needlessly into this present war by Jewish politicians acting for ideological reasons.

(2) While it is true that the Catholic Church officially did not proclaim the guilt of Dreyfus, the bulk of the French Catholics, clergy and laity alike, forgetting the plea of Pope Leo XIII to rally to the Third Republic, saw in the Dreyfus affair an opportunity of discrediting and overthrowing the regime.

(3) According to Anglo-Saxon law, the burden of proof rests with the prosecution and not with the defense. But of the two documents on which the case against Dreyfus rested, (a) the notorious bordereau was found to be the work of Major Esterhazy and (b) the alleged letter from Colonel Panizzardi, Italian military attache, was discovered to be a forgery by Colonel Henry who committed suicide after his exposure.—*J. E.*]